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Malaysia Message

SINGAPORE
APRIL, 1937.
VOLUME 47.
No 4.

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PERSONALS

BISHOP and MRS. EDWIN F. LEE, and MRS. VIRGINIA KRIEKENBEEK sail from Manila, April 1 for Bali, Java and Palembang. Bishop and Mrs. Lee are planning to arrive in Singapore by s.s. Plancius, April 26. Mrs. Kriekenbeek will arrive about a week earlier. Bishop Lee will leave for Malacca April 27 to attend the Southern District Epworth League Institute.

The REV. ERNEST E. TUCK, Mission Superintendent, Manila, received the degree of Doctor of Divinity at the Union Theological Seminary Commencement exercises, Manila, March 10. At the request of the President of the College of Puget Sound, Washington, Bishop E. F. Lee was authorized to confer the degree.

DR. and MRS. E. S. LYONS, who are retiring after thirty-eight years missionary work in the Philippines and Malaya are to spend two days in Singapore April 12 and 13 on their way home to America.

The REV. and MRS. HERBERT J. RILEY, Methodist missionaries in the Philippines, and three children, spent a day in Singapore March 31, visiting friends, on their way home to America on furlough.

MISS KOH MUI NEO, graduate of Eveland Seminary and daughter of Madam Tan Beng Neo, and MR. LIM KHOR JOO HOCK were united in marriage at the Geylang Methodist Church, Singapore, Saturday, March 27 at 4 p.m. A reception was held afterwards in the Church Hall.

The REV. and MRS. FRED M. PERRILL, who have served for thirty years as missionaries of the Methodist Episcopal Church in Lucknow, India, spent one day in Singapore, March 23 en route via Pacific to America. BISHOP JOHN W. ROBINSON will act as Editor of the *Indian Witness* during Mr. Perrill's furlough.

MR. E. TIPSON, Secretary of the British and Foreign Bible Society and Mrs. Tipson, will be sailing for England on nine months' furlough, May 1 by s.s. Potsdam. During the time of Mr. Tipson's leave, DR. R. L. ARCHER will be acting Secretary for the Bible Society.

DR. LEE HAH LIONG, M.B.B.S. (Hongkong), D.C.H. (Lon.) of Ipoh has received his M.R.C.P. (Edin.) He is one of the three Asiatics in Malaya and the second in Perak to receive this distinguished medical degree. Dr. Lee is an old boy of the Ipoh A.C.S. On March 22nd he was married to Miss Rose Choy, eldest daughter of Mr. and Mrs. Choy Cheng of Hongkong at the Methodist Church, Rome, Italy. Dr. Lee is the second son of the Rev. Lee Kok Ting of Sitiawan.

The REV. DR. and MRS. R. L. ARCHER sailed on the s.s. "President Doumer" March 13 for a month's holiday via Saigon to Hongkong. As Mrs. Archer has been suffering from recurrent attacks of Malaria it is hoped the change of climate will enable her to recover. The Archers plan to return to Singapore April 13.

MISS RUTH SHERWOOD sails on home leave from Penang April 10 on the P. & O. "Ranchi." She plans to be in England during the Coronation. Her home is Dolan, South Dakota. We wish Miss Sherwood a very happy furlough.

MISS HAZEL DEPLER who was planning to go on leave in April will not be sailing until the Patterson family returns in July.

The REV. E. S. LAU who has been spending two months leave in China plans to return to Singapore, April 8. Mr. Lau is shortly to take out his papers as a naturalized British subject.

The REV. and MRS. J. R BOYLES and children, ESTHER and FRANK, from the Methodist Episcopal Church, Syriam, Burmah, passed through Singapore on their way home for a year's furlough in America. They sailed from Singapore, March 24th.

MRS. L. B. JENKINS, who has been receiving medical attention in Singapore since Conference, and daughter MARIEL LOUISE returned to Telok Anson from Singapore, Thursday, March 18th.

MISS DELLA OLSON, principal of the Lady Treacher Girls School, Taiping, sailed for home leave April 4 from Penang on the s.s. "Scharnhorst." We wish her bon voyage.

MR. HAROLD ROBBINS and MR. F. W. M. SMITH sailed from Singapore, March 22, for a two months tour of China and Japan.

MISS CONSTANCE MEYER of Singapore leaves for Klang the first week in April to assume her new duties as Principal of the Methodist Girls School, Klang.

MR. HO SENG ONG, Principal of the A.C.S., Malacca, was suddenly taken ill Sunday, March 7, and has been confined to the Malacca General Hospital.

FREDERICK PRUSSNER, son of Dr. A. H. Prussner, who has been studying during the past six years at Bielefeld, Germany, has passed his school examination with "distinction." He was one of two in a class of eighteen who attained this honour. Frederick is now at the University of Grenoble, France, studying French and taking up university studies. His address is Le Comite de Putronage, des Etudiants Etrangers, Universite de Grenoble, Grenoble (Isere), France.

BISHOP AND MRS. EDWIN F. LEE are planning to visit Palembang from April 16-24. The new church and school buildings will be dedicated by Bishop Lee on April 18.

MISS RUTH M. HARVEY according to the latest report, will be arriving in Singapore April 29th. She is to be stationed at Ipoh, in charge of the A.C. Girls' Boarding School. We expect Miss Harvey to be present at the Religious Education Conference, K. L.

Farewell Meeting to Mrs. J. M. Hoover

A farewell meeting in honour of Mrs. J. M. Hoover was given by members of the Foochow Methodist Church at their new church building, 90 Race Course Road, on 6th March at 4.30 p.m. The Rev. Andrew K. T. Chen presided over the meeting at which about 100 persons were present. Before the meeting a group photograph of all the members and another of the church choir, which was organised by Mrs. Hoover, were taken. After this the members helped themselves to refreshments. At 5.30 p.m. the meeting commenced with an opening address by the chairman who eulogised the excellent work done by Mrs. Hoover and tendered her the sincere thanks of the entire church. Following this, speeches were also given by Mr. T. M. Chen, representing the Sunday School, Mrs. N. I. Low, representing the Ladies' Aid Committee, Miss Uong Ing Hong, representing the Epworth League and Mr. Homer Cheng, representing the Choir. All speakers paid a high tribute to the immeasurable help rendered to the church by the guest of honour and to the new spirit which she has imparted to the church members. They wished her a bon voyage and speedy return.

In her reply Mrs. Hoover thanked those present for their kindness and appealed to all members to co-operate in the development of various activities of the church. She hoped to be back soon and to see all activities in full swing. The meeting ended with a song by the choir and benediction by the pastor.

As we go to press we have received word from New York that Bishop Oldham died in California, March 27th of pneumonia. The following is a cable which Dr. Diffendorfer has sent to Bishop Lee:—

BISHOP OLDHAM DIED SATURDAY NIGHT PNEUMONIA

DIFFENDORFER

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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The Malaysia Message

April, 1937. Vol. 47. No. 4

JESUS CHRIST AND THE MODERN MIND

By Professor Edwin Lewis

Written all across our history as Methodists is the conviction that religion and education must go hand in hand. We are the heirs of the tradition that essential Christianity can never be hurt by the truth, and that all truth can be assimilated by Christianity. As Methodists we conceive religion as primarily an *experience;* hence we have no occasion to be fearful of the results of the scientific investigation of the nature of life, of history, even of the Bible.

For all that, there is a wide-spread supposition that culture and Christianity are somehow profoundly antagonistic. We are told that we may attach ourselves to either, but not to both. We are told that if we cling to the Christian faith, we must ignore all the great achievements of the modern mind. Or if we would still keep the faith and not ignore these achievements, then we must eliminate from the faith practically everything that has distinguished it in its historic form.

If this is the fact of the matter, the Church is confronted with a serious dilemma. Of one thing we may be certain: the modern world is not going to surrender its culture. Our great educational institutions are not going to cease their work of experiment and investigation because the church frantically waves a red flag. Biology will go on investigating the human organism. Sociology will go on investigating the laws of group action. Psychology will go on investigating the processes of human behaviour. Historical science will go on investigating the records of the past. Even if we should want to prevent these activities, we shall not be able to do so. The scientific method has come to stay. The sphere of its application will increase rather than decrease. The results arrived at will become known to more minds rather than to fewer. The general level of culture will go on rising rather than falling.

Nevertheless, my thesis is that those who would oppose culture to Christianity are creating a false dilemma. They are supposing the necessity of a choice where there is no such necessity. To be concrete, they rightly suppose that the Christian faith involves the idea and the fact of a supernatural; but they wrongly suppose that one cannot believe in such a supernatural and at the same time be appreciative of modern culture. Against that supposition we have to set our faces like flint.

Much depends, of course, upon the meaning we give the term "modern mind." There are two possible descriptions of it. On the one hand, it may mean a spirit of open-mindedness to truth in all its forms, catholicity of taste and interest; richness and versatility of the intellectual life; the desire to make use of all the marvellous triumphs of scientific investigation. It may mean that. On the other hand, it may mean the refusal to believe anything that cannot be subsumed under the various physical, biological and sociological sciences; it may mean that one must suspect any idea, any claim, any alleged experience, that cannot be exactly pigeon-holed under the mechanistic categories. It may mean that. But if that *is* its meaning, then our case is indeed lost. Describe the modern mind in that second sense, and increasing culture must then be held to mean decreasing Christianity, since if there is one thing that can never be done, it is to reduce the Christian faith to the limits of an exact mechanistic science. What we have to do is to challenge the truth of that second description and to see that the truth lies rather in the first one. Do we not say of God himself that he is Truth, and that his ways are the ways of truth? This God acts and speaks in all the varied symbols of the visible and audible universe. Everywhere he is speaking to you and acting before you. Everywhere, if you have ears to hear, you may hear his voice; everywhere, if you have eyes to see, you may observe the signs of his presence.

"His dwelling is the light of setting suns,
And the round earth, and the living air,
and the blue sky,
And in the mind of man."

All creation is a word of God, and it is given to us to interpret its meaning, and with our own minds hold commerce with his. But the same God who acts and speaks in creation also acts and speaks in the Gospel of Christ, only in a different way because for a different purpose. Why should it be held a thing incredible that the God who speaks to us in the mystery of a growing plant should also speak to us in the mighty words and the mighty work of Jesus Christ? Why should it be thought a mark of superior intelligence to read out of the rocks and the hillsides and the ocean depths a great law like that of evolution, and then say "God works by processes" and then be thought a mark of an infantile mind to believe that the God who works by slow processes in nature did once split the very universe asunder in that amazing miracle of resurrection whereby Jesus

(*Continued on page* 14)

FROM THE EDITOR'S DESK

The Malaysia Message

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FOUR KINDS OF CROSSES

Phil. 3:10- *That I may know him.....and the fellowship of his sufferings.*

In the story of the crucifixion we read the account of four men bearing crosses. These four crosses represent four attitudes toward the world and its suffering.

The first man to bear the cross that day was Simon of Cyrene, whom they siezed as Jesus was being led away to Golgotha. "On him they laid the cross that he might bear it after Jesus." He was coming from Cyrene in North Africa to Jerusalem to celebrate the Passover. He did not know that he would be required to participate in the ceremony of the sacrifice of the Passover Lamb, "The Lamb that taketh away the sins of the world." We enter the world not expecting suffering but before long we find it is a cross we all have to bear. How many of us like Simon of Cyrene are compelled to bear a cross on our backs, many whose muscles are gnarled and whose backs are bent with the heavy toil of the world? How many bear a cross in fever-racked limbs, in diseased and maimed bodies, in distressed, confused and anxious minds? These crosses are not of our own choosing but we are all, sooner or later, compelled to bear one kind of cross or another. Simon bore the cross on his back but as he trudged by the side of the Carpenter of Galilee he learned how to bear the cross in his heart. On the way to Calvary he learned how to suffer with Jesus. He became a disciple who took up his cross and followed Him who led the way up to the place of the Skull. That day the cross of Christ transformed Simon from a Jew into a Christian; one who founded a Christian home and became the father of two Roman Christians, whose names were well-known to the first generation of Christians.

The second man to bear the cross was the unrepentant thief; he blamed everybody except himself for his miserable condition. He cursed his fate, he railed against God and mocked at Christ because no one could save him from that cross. He was hardened, bitter and rebellious and therefore he bore a cross of unrelieved gloom. He had no fear of God, no consciousness of sin, no sign of repentance, no hope for future restoration. It was a dark hour without a ray of light and his cross was his utter extinction. How many people in bitterness bear that kind of cross, a cross which drives them to ultimate despair and suicide?

The third man to bear the cross was the second thief, conscious of his burden of sin and in the presence of Jesus, repentant. He was reconciled to his suffering, because he knew he was receiving the due reward for his evil deeds. He knew in that hour he was in the presence of His Judge and Creator and that he was reaping the fruit of the seed he had sown during life. Yet in the face of Jesus he found light; in that innocent form hanging by his side, he found a comrade in suffering. After his cry for forgiveness and mercy, "Lord, remember me when thou comest in thy kingdom," he heard those wonderful words, "Thou shalt be with me this day in Paradise." Jesus, the innocent one, was his comrade, bearing the burden of his sin, sharing his suffering and pointing him through the gloom to the morning of the eternal skies. In the fellowship of Jesus the repentant thief found victory over his sin and suffering, and his cross of defeat and shame became the way of triumph and thanksgiving. How many men to-day, burdened with sin, condemned and suffering justly for their misdeeds, can find this Comrade who suffers on the cross with them and for them?

The fourth man to bear the cross was Jesus who chose to bear it because of his love for men. He bore it willingly and without bitterness. Even in the midst of his terrible pain he could ask God's forgiveness upon those who sent him to the rack. His cross has ever since transformed the meaning of suffering and his blood has been for the healing of the nations. This is the cross voluntarily chosen, the cross borne for the redemption of mankind. It is the vicarious cross which when lifted up attracts all men. It is in that cross that we may know

hrist, the power of his resurrection, the fellowship
his sufferings and the meaning of his death.

"He hath borne our griefs and carried our sorrows;
et we did esteem him striken, smitten of God, afflicted.
But he was wounded for our transgressions,
He was bruised for our iniquities
And with his stripes we are healed."

A YEAR WITH THE BIBLE

April—Part II. Selections from the Gospels

1.	Apostles given Authority	Luke	9: 1- 6
2.	Christ Foretelleth His Passion	Luke	9:18-22
3.	Transfiguration	Luke	9:28-36
4.	Humility and Forgiveness	Mark	9:33-50
5.	"The Light of the World"	John	8:12-30
6.	Prayer	Luke	11: 1-13
7.	Trust in God	Luke	12: 1-34
8.	Three Parables of Grace	Luke,	ch. 15
9.	The Rich Young Ruler	Matt.	19:16-30
0.	Warning	Matt.	21:28-32
1.	Ten Lepers	Luke	17:11-19
2.	Spiritual Freedom	John	8:31-59
3.	Absolution	John	7:53 to 8:11
4.	Childlikeness	Matt.	18: 1-14
5.	By the Sea of Tiberias	John	21: 1-14
6.	In Galilee	Matt.	28:16-20
7.	The Ascension	Luke	24:44-53
8.	The Wise Virgins	Matt.	25: 1-13
9.	The Talents	Matt.	25:14-30
0.	The Last Judgment	Matt.	25:31-46
1.	The Marriage Feast	Matt.	22: 1-14
2.	Tribute	Mark.	12:13-17
3.	First Commandment	Mark	12:28-34
4.	"The Salt of the Earth"	Matt.	5:13-20
5.	"I Say Unto You"	Matt.	5:27-37
6.	"I Say Unto You"	Matt.	5:38 to 6:1
7.	"I Say Unto You"	Matt.	6: 5-18
8.	"I Say Unto You"	Matt.	6:19-34
9.	"Judge Not"	Matt.	7: 1- 5
0.	Who is Jesus Christ?	Matt.	16:13-28

ay—Part III. Selections from the Old Testament Books of History

1.	Jehovah's Charge to Joshua	Josh.	1: 1- 9
2.	Defeated at Ai	Josh.	7: 1-15
3.	The Reading of the Law	Josh.	8:30-35
4.	Farewell Address	Josh.	23: 1-13
5.	Valedictory	Josh.	24:14-28
6.	The Ascension	Acts	1: 1-11
7.	Joshua's Death	Judg.	2: 1-15
8.	Prologue	Judg.	2:16-23
9.	Mother's Day	1 Sam.	2: 1-11
0.	Gideon	Judg.	6: 7-18

We Heard

What we have heard this month has confirmed in our minds what for long has been a lurking suspicion—that the preceptors, guides, mentors of our youth are fallible to a surprising degree. Is there any one of us who does not confess to a feeling of satisfaction when a teacher can be convicted of an obvious error?

We have heard of a school that was split into rival camps over the pronunciation of the word "often"; one side ignoring the "t," the other side loyal to the Principal who carefully pronounced it. The argument became heated—dictionaries were consulted, and the Principal had to go without his T.

In addition to this word "often" which like "soften" has lost its "t" in spoken English, we have this month the following errors from the lips of schoolmasters.

DEVelopment	instead of	de VELopment
interESTing	instead of	IN teresting
SUCcess	instead of	suc CESS
comFORTable	instead of	COM fortable
Wed ens day	instead of	Wenz day
aLIas	instead of	A'lias
eMACiate (=mash)	instead of	e MA ciate
comMENTS	instead of	COM ments

What Did You Hear?

THE Y.W.C.A. IN OUR MIDST

With cheerfulness, and with a touch of colour and pageantry, the Singapore Y.W.C.A. this month prepares to attack the problem of raising its budget difference, a matter of some $10,000.

The Association has no hesitation in seeking the help of the public of the city in this undertaking, as this sum of money represents, in the main, the community service rendered to the city on behalf of its girls and women. All privileges of membership in the Association, such as residence in the hostel, participation in clubs, groups and sports, are paid for by members through subscriptions, class fees and special personal gifts, but in the upkeep of buildings and equipment and in the maintaining of this centre where girls and women, irrespective of race or creed, may seek advice, assistance, friendship—there the public is given opportunity to help. The Y.W.C.A. provides a very necessary facility for the women of our many races and nationalities to meet together on a common footing, where they may work together, running their own organisation, in mutual respect and appreciation.

$10,000 are to be raised between April 12th and May 3rd! "Coronation Year Campaign" is the title under which the Association is working, and the Committee will be indeed grateful for the friendly interest of church members throughout the city.

ANTI-OPIUM SOCIETY'S YEARS OF PROGRESS

The Society's report, covering the period Mar. 1, 1933, to Dec. 31, 1936, is given as follows:

THE reason why the Committee has not issued annual reports is that it did not feel justified in reporting its work while still in its infancy, and that the public has been well-informed of the progress of the Society through the medium of the Press to whose sympathy and courteous co-operation the Society is deeply indebted.

The Society has now completed nearly four years of active educational and curative work. Although much has been accomplished, a great deal remains to be done. It is hoped that in appraising the work of the Society, the public will take into consideration its limited resources in face of numerous difficulties which had to be overcome during the period under review.

Early Days

In order to understand the anti-opium movement more fully, it is necessary to look back to the early days when enthusiasm for anti-opium work was at its zenith.

In 1906 a small group of Chinese, including the then Chinese Consul, Rev. Tay Sek Tin, Rev. J. Cook, Dr. Lim Boon Keng and others, laid the foundation for an anti-opium movement in Malaya in the form of an organisation known as the "Chin Woo Shan Shia."

The Chinese Chamber of Commerce and the Tong Chee Hospital were first approached, but without success, by the organisers to sponsor the work. They then secured the support of several prominent gentlemen, and a meeting attended by more than 70 persons, was held at the Chinese Reading Room at Tanjong Pagar Road, as a result of which the Society commenced its activities with funds raised at the meeting.

THE movement, in which such well-known people as Dr. Connolly, the late Rev. W. E. Horley and Mr. Cheah Cheng Lim took a prominent part spread to all centres of Malaya.

In 1929 when the League's Commission visited Singapore, nine Chinese were elected by the Chinese community to give evidence before the Commission. As a result of this visit, interest was revived, and the "Chin Woo Shan Shia" was reorganised under the new name, "Singapore Anti-Opium Society." A meeting of the representatives of the Chinese community was held in 1930 and Dr. Chen Su Lan, who was then in Europe was elected the President of the Society.

The interest was further enhanced by the visit of Mr. Hwang Chia Hui, the General Secretary of the National Anti-Opium Association of China in 1930.

Financial Campaign

Under the leadership of Dr. Chen Su Lan and other leading Chinese in Singapore, plans for the establishment of a clinic for the scientific treatment of opium addicts were made and a financial campaign, started in February, 1933, resulted in sufficient funds being collected, and the opening of the Anti-Opium Clinic on May 8, 1933.

Owing to lack of funds and the enormous amount of time and energy required for the running of the clinic this work had to be neglected until recently when the clinic has proved a success.

Talks and lectures have been delivered to various organisations in Singapore, Malacca and Kuala Lumpur.

In order to interest the young and to educate them concerning the evils of opium addiction, the Society has held four annual oratorical contests for the school children of Singapore.

In 1933 and 1934, contests were for the Chinese schools only, but in 1935 a contests for the English schools was also held. Each of these contests was attended by nearly 1,000 students and supported by all the big schools in Singapore.

IN May 1935, a slogan competition was organised for the Chinese and the English schools and attracted over 2,000 entries. Most of the slogans submitted were very good and the judges had great difficulty in selecting the winners.

Our slides, bearing the slogan "Opium Is A Deadly Poison" both in Chinese and in English, are being shown in 42 cinemas in Singapore, Malacca, Seremban, Kuala Lumpur, Klang, Ipoh, Taiping, Penang, Kuala Pilah, Kampar and Teluk Anson. The same in Neon-Light is shown at the Great World in Singapore.

The following are the booklets published up to date:—

1. Interim Report on the Anti-Opium Clinic (Chinese).
2. Interim Report on the Anti-Opium Clinic (English).
3. Year Book (Chinese).
4. "The Opium Problem in British Malaya" by Dr. Chen Su Lan (English).
5. "The Opium Evil" by Mr. Chew Hian Swee (Chinese).
6. "Opium and Tuberculosis" by Dr. Chen (English).

Society's Membership

MEMBERSHIP in the Singapore Anti-Opium Society is open to all who are in sympathy with the cause which it represents and are willing to help in a substantial way. The Society is governed by actions taken at the biennial general meeting when all members have the right to discuss and vote on all questions affecting the Society, provided they conform with the rules and by-laws of the Society.

Membership is of seven classes, divisible according to the subscription payable. They are as follows:—

Type of member	Subscription
Life member	$100 or more
Sustaining member	25 per annum
Special members	10
Ordinary member	2
Organisation member ..	25
Student member	50 cts.

In addition to the regular members the Executive Committee may invite such persons as they think fit to be the patrons of the Society.

It is hoped that as many as possible will join the Society as members when they read this report.

The generosity of Messrs. Aw Boon Haw and Aw Boon Par, the well-known Singapore philanthropists, in donating a new site and a new building for the Clinic, will make it possible for more and better accommodation to pe provided and the work to be carried on in a more congenial atmosphere. The new clinic will be situated near the New Tiong Bharu Road. The land and building will cost approximately $60,000.

It is hoped that the public will respond generously to our future appeals for financial support so that we may be able to carry on this enlarged programme.

We are also hoping that those poor people who cannot afford to pay for their food be given a chance to be cured as they, of all addicts, are the ones who most need to be helped.

Finance

OUR financial campaign which started in February, 1933 and ended in May, 1933 brought in a sum of $10,912.54. Our total income up to the end of this period was $12,203.51.

By the end of August, 1933 the cash balance at the Bank was only $185.17 and this made it necessary for more money to be raised. From Sept. 1 to Dec. 31, 1933 a further sum of $2,869.23 was collected from the public.

As the expenditure incurred in maintaining the Clinic was considerable, being slightly over $1,000 per month, the beginning of 1934 found the funds of the Society rather low. In February and March of the same year, the President and the Treasurer had to guarantee an overdraft from the bank to pay the staff and other necessary expenses.

Special efforts were made to raise funds to clear off the debt. By the end of May, we were able to show a credit balance of $330.86. By this time, we again started a campaign to raise more money. It must be borne in mind that as the Clinic had practically no reserve funds available, the money that was raised was used to cover the monthly expenditure.

Government Donations

Thus, when we received the S.S. Government donation of $9,211.45 in November, 1934 we had a balance of only $1,462.98. This amount together with current income for the month gave us a balance of $11,077.96. With this amount and sundry incomes we were able to close the year 1934 with the credit balance of $9,566.82. This amount was approximately sufficient to cover expenses for nine months.

In May 1935, we received through the Consul-General for China at Singapore a sum of $3,000, Chinese currency, (local currency $1,152.50) from the National Government at Nanking as a yearly subsidy to the Clinic.

With this balance and sundry incomes we were able to close the year 1935 with a credit balance of $6,451.49.

In order to achieve this satisfactory result we had to husband all the resources very carefully, and much necessary current expenditure had to be reduced, while improvements and extensions of the work of the Clinic had to be delegated to the future.

On Dec. 31, 1936, our credit balance was $3,682.80.

The curative work has been carried out solely through our clinic at Kampong Java Road, Singapore. It has done very excellent work and a separate report on the Clinic will be presented by its director, Dr. Chen Su Lan.

So many individuals, firms and organisations have helped us in our work in so many ways that it is almost impossible for us to thank them individually and adequately in this report.

As we cannot single out any one or any organisation without doing an injustice to the others, we respectfully ask that all those who have helped us will accept our humble and sincere gratitude and will continue to extend to us the generous assistance which they have given to the work of helping the opium addicts in Malaya.

WORLD HAPPENINGS

INTERNATIONAL WAR IN SPAIN

"The Civil War in Spain may be the first taste of a world war in which the two forces represent two different conceptions of life, which, for want of better words, may be described as Absolutism and Democracy. The Spanish struggle is, ideologically, an international one—a world-wide one. It represents a problem which must be solved in every country. Vast interests are involved everywhere, on both sides. In spain we see them at work, and we may learn from Spain something of the nature of a world struggle which seems inevitable. That is the *real* significance behind the Spanish Front.

"The struggle may continue for a long time, but there can be only one conclusion: the ordinary people of Spain will win their birthright. Nothing can prevent them as long as they show the hereditary qualities of the race, so remarkably demonstrated in the Civil War." These words, written by Carlos Prieto, in a book "Spanish Front" recently published by Nelson, seem to have found remarkable fulfilment during the month of March.

The latest reports indicate that there are 80,000 Italians and 40,000 Germans fighting in Spain on the side of the Fascist Generals Franco and Llano. You can hardly call these men volunteers because they have been conscripted and sent to Spain by Mussolini and Hitler to overthrow the legitimate Spanish Government and to set up a military dictatorship. It is estimated that the following volunteers are fighting in the International Bridge, under General Kleber, for the Government forces around Madrid: 12,000 French, 10,000 Russians, 2,000 Polish and 6,000 of other nationalities, including American and British.

The men who have joined the International Brigade have come to Spain to help their comrades of the popular Front. Arriving at Madrid at a time when it seemed only a question of hours before the city would fall into the hands of the insurgent General Franco, they threw themselves into the thick of the battle and put new spirit into forces defending Madrid. Whereas General Franco announced that Madrid would be captured by March 15th, the Government forces have not only defended their positions but have made significant gains, capturing Guadalajara and Brighuega, the Italian headquarters and thousands of Italian troops.

Mussolini is reported to have sent the following telegrams to Italian troops fighting on the Guadalajara front: "I follow with calmness the vicissitudes of the battles on the Guadalajara front, confident that the dash and tenacity of our legionaries will overcome the resistance of the enemy. Crushing the international forces will be a success of great political value. Let the legionaires know that I follow hour by hour their action, which will be crowned with victory."

If the Republican forces win in Spain, as there is now good prospect they will, it will not be due to the weakness and inaction of the League of Nations nor to the farce of negotiations proposed by the Non-Intervention Committee but to the tenacity of the Spanish people fighting for their legitimate rights and to the timely aid given by the International Brigade under General Kleber. Before it is ended, it is probable that the Spanish Civil War will have cost one million lives. If the Spanish people win, it will be the most significant victory made for peace in Europe since the Great War.

MASSACRE IN ADIS ABABA

After the attempt of assassination by bomb of Marshall Graziani in Adis Ababa, it is reported that the Italian troops and the Black Shirt Labour Corps were encouraged to take reprisals against the native population. "Go out and do what you like among the natives". As the result of that order, within two days from 2,000 to 6,000 people were brutally massacred, according to the statement made by the Archbishop of Canterbury in the House of Lords. Temporarily the Abyssinians have been cowed, but the determination for ultimate revenge and new revolts is inevitable.

That Mussolini has ambitions in the Near East is apparent in his recent manifesto claiming to be the sole protector of Mohammedanism and the Arab race. Referring to unrest, revolts, repression and violence among the Arabs of Algeria, Tunis, Morocco and Palestine, he claims that under the Islamic policy of Italy, Libya is the only country in all Islamic Mediterranean living in peace and tranquility.

The Aga Khan replied in a characteristic fashion for the Moslems of the British Empire. "Now is the time for Il Duce to show in his territories inhabited by Moslems, Libya, Eritrea, Abyssinia and Somaliland that Moslems are protected in their religious principles. We in India are happy and prosperous under our revered King-Emperor."

This recent manifesto of Mussolini, posing as the friend and patron of Islam, is viewed as a further step in his plan to circumvent Britain's power in the Mediterranean. His life ambition is to restore the ancient glories of the Roman Empire.

POLITICS IN EUROPE

It is clear that politics in Europe to-day is rating around two separate axes. The one axis, which we may call the Fascist Block, runs from Rome to Berlin and includes in its rotation Vienna and Budapest. Its primary and declared aim is to overthrow the democratic and parliamentary conception of government. All democratic countries, according to the Fascist conception, "are hordes of pestilence, carriers of bacilli and agents of Bolshevism." Their foundation is as shifting as the sand, whereas the Fascist ideal is "the rock, the granite peak," Il Duce or Der Führer, the Military Dictator. This Fascist Block, which stretches out a connecting shaft toward Tokio, is preparing for the final struggle to overthrow the *status quo* in Europe, especially hoping to win by stirring the Spanish pot and to break down the Popular Front in France. Its principal method of propaganda is to drag forth the bugbear of Communism and to encourage Anti-Semitism throughout Europe. After Spain, France is to be completely isolated from its allies, by separating Russia on the one hand and England on the other and by dissolving that little group of central European powers known as the Little Entente. Mussolini's ambitions are principally in the Mediterranean whereas Hitler's ambitions are principally directed toward expansion in the Russian Ukraine. That is why the Franco-Russian Pact of Mutual Defence is such a bitter pill for Hitler to swallow.

The Democratic Block rotates on a different axis which runs from London to Paris to Prague. Its policy is in general friendly toward Russia, especially welcoming Moscow's efforts toward the stabilization of European peace. Poland and the Balkan states waver in the balance, at one time tending toward Fascist block and at other times toward the Democratic block. Although America by long tradition has scrupulously avoided any European entanglements, it is clear that President Roosevelt would like to enlist the co-operation of Great Britain and France in promoting the economic and financial stabilization of Europe. Washington, Paris and London are informally drawing closer together by the frequent exchange of views in the sending of numerous semi-official visitors.

Mussolini, recently making a visit to the Italian colony of Libya of North Africa, rode on a pure-white Arab horse under a triumphal arch, 120 feet high.

INDUSTRIAL UNREST IN AMERICA

The American Automobile Workers, involving over 80,000 men in the Chrysler, Hudson and Chevrolet factories in Detroit, have been tying up the automobile industry by a series of sit-down strikes. A similar strike has been threatening the Douglas Aircraft Company in Santa Monica, California. The Union of Automobile Workers are insisting on their right of recognition as the sole bargaining agency. This Industrial Union in the motor-car industry is organized under the Committee of Industrial Organization, whose purpose it is to organize all American industry, including the textile, steel, rubber and oil industries, on the principle that all men in one industry belong to one union, that is, organization on the industrial rather than the craft basis. John L. Lewis, the outstanding leader of American Labour, has already succeeded in signing an agreement with the United States Steel Corporation, hitherto regarded as inflexible anti-unionist, providing for the settlement of all labour disputes without resort to strikes.

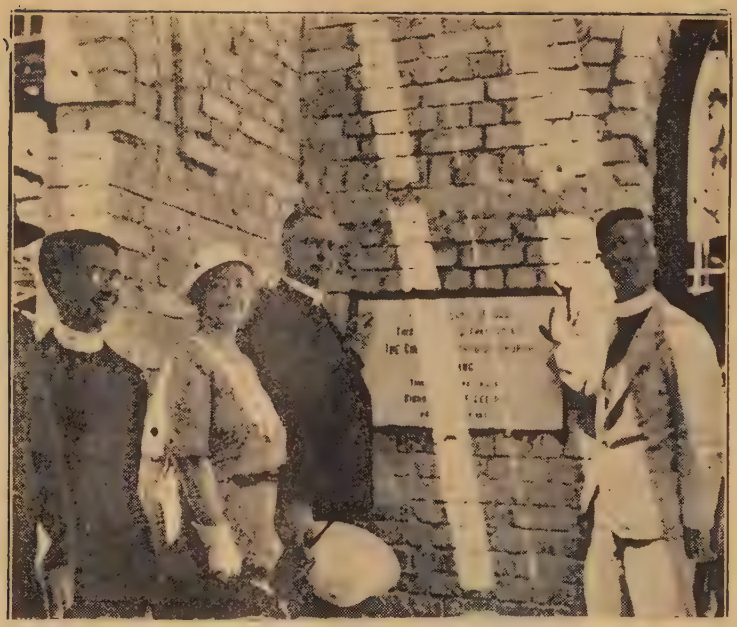
President Roosevelt has boldly taken up the fight for the reform of the Supreme Court, which he maintains has created a "No Man's Land of final futility" and by its failure to pass recent legislation as constitutional has endangered the American system of government. "We cannot yield our constitutional destiny to the personal judgment of a few men, who, being fearful of the future, would deny us the necessary means for dealing with the present. Recovery is speeding up to the point where the dangers of 1929 are again becoming possible. We are at a crisis in our inability to proceed to protect ourselves against a catastrophe.

"My proposal", continued President Roosevelt, "will not infringe the slightest American civil or religious liberties and I give a solemn assurance that, in a world where democracy is under attack, I am seeking to make democracy succeed. Floods, droughts, agricultural surpluses, strikes, industrial confusion and disorder can not be handled forever on a catch-as-catch-can basis. If we would make Democracy succeed, we must act now.

"The test of our progress," the President said in his second inauguration address, "is not whether we add more to the abundance of those who have too much; it is whether we provide enough for those who have too little."

Mr. John Lewis, a committee of labour leaders and leaders of several agricultural organizations have assured the President that the American working people are "with him to a man in the fight to reform the Federal judiciary."

Amusing has been the seriousness with which Germany has regarded a speech by Mr. La Guardia, the Mayor of New York, referring to Herr Hitler as "a brown-shirted fanatic menacing the peace of the world." With reciprocal protests and apologies, and a vituperative campaign in the German press, there is much official frowning, but the average American, accustomed to the right of free speech, is getting a good laugh out of the incident.



Bishop Edwin F. Lee laying Cornerstone for the new Chinese Methodist Church, Penang January 24, 1937

Anglo-Chinese School, Taiping, Perak
N. G. Manickam, Headmaster

New Buildings of Methodist Mission School, Palembang, Sumatra
To be dedicated April 18, 1937

CORRESPONDENCE

Dr. Diffendorfer Commends

y dear Editor:

The recent issues of the 'Malaysia essage" are most attractive. The cember number is especially so, and vant to tell you how much we appre-te this publication.

I never fail to read the "Message" d find that it keeps me quite up to te on what is happening in your part the world.

With kindest regards,

Sincerely yours,

R. E. DIFFENDORFER

Corresponding Secretary.

ard of Foreign Missions
ethodist Episcopal Church
Fifth Avenue
w York, N.Y.

Letter from C. W. Worthington

ar Brother:

We are still working at Welaka on St. John's River. I have a two point cuit, Welaka and Satsuma, living at laka and going twice a month to suma. Church affairs were in bad pe when we came in September of year, but we are slowly rebuilding d hope to report well as Conference ich meets in April at St. Petersburg.

We are having wonderfully fine ather, almost too warm for this season, rain and too much sunshine. The us crop is being rapidly gathered and truck farms are doing well. We r a cold spell in March, as the fruit es are budding and new leaves are ning out rapidly.

Last Wednesday at Hastings, Fla., I t an old college-mate, the Rev. F. M. lson of India, whom I had not seen 35 years, since we parted at Hedding lege and I went to Penang. He and wife are with the World Service m for Florida. They will spend a days with us in February.

As I cannot afford a motor car, I e bought a bicycle and am doing as id in Borneo years ago. I think I e set the fashion here as some others buying bicycles.

Please give our greetings to all nds and workers in Malaya.

Selamat tinggal.

C. M. WORTHINGTON.

laka, Putnam Co., Fla., U.S.A.
. 23, 1937.

il, 1937.

PEN FRIENDSHIP CORNER

Dear Mr. Editor,

As you are starting "Our School Mail Bag" in the Malaysia Message for boys and girls all over the world why not start a "Pen Friendship Corner?"

The names, addresses and ages of the boys and girls who want pen friends might be published together with their hobbies and the names of the countries from which they want correspondents. In this way children of the different countries are put into touch with one another and friendship is established between young citizens of the different nations. They will get to know each other through their letters and thus the world will become friendly and peaceable.

What do you think of the idea? I hope readers of the Malaysia Message will appreciate this suggestion.

Yours sincerely,
Tan Swee Neo.

Methodist Girls School, Jr. A,
Singapore, 17 March 1937.

(Note: We shall be glad to encourage such correspondence with school pupils of other nations and nationalities—Editor.)

See page 27.

Into Open Doors

This only we confess, that we preach inward salvation, now attainable by faith. And for preaching this (for no other crime was then so much as pretended) we were forbid to preach any more in those churches, where, till then, we were gladly received. This is a notorious fact. Being thus hindered from preaching in the places we should first have chosen, we now declare the "grace of God which bringeth salvation, in all places of His dominion"; as well knowing that God dwelleth not only in temples made with hands. This is the real, and it is the only real, ground of complaint against us. And this we avow before all mankind, we do preach this salvation by faith. And not being suffered to preach it in the usual places, we declare it wheresoever a door is opened, either on a mountain, or a plain, or by a river side (for all which we conceived we have sufficient precedent), or in prison, or as it were, in the house of Justus, or the school of one Tyrannus. Nor dare we refrain. "A dispensation of the Gospel is committed to me; and woe is me, if I preach not the Gospel."

—*"An Earnest Appeal," Wesleys "Works," viii.* 28.

General Evangeline Booth

Though seventy-two years of age, General Booth travelled sixty thousand miles the past year. In this travel she touched almost every country of the world. The travel was in the interests of the *World For God Campaign* in which the Army is seeking to win one million souls for Christ. On her travels General Booth carries on her great correspondence by dictating to her secretary while aboard trains and steamships, and even in automobiles.

The General was born on the day that her father, General Willliam Booth, founded the Army.

While in New York on her recent world tour, General Booth's car broke down, and she hired a taxi. "Take me as fast as you can without killing me," she instructed the driver. He stepped on the gas and shot around the corner on two wheels. General Booth leaned forward and protested: "If you are not careful you will kill me." "Aw, that's all right," the driver answered. "You are ready to die." *Religious Digest.*

China's Opium Addicts

In a desperate attempt to rid their country of opium and dope addicts, the Chinese government shot 964 addicts and anti-opium law violators and registered 1,569,805 drug users. Meanwhile the Japanese are pushing the sale of opium and narcotic drugs in most parts of China, Manchuria and Mongolia.

1940 Olympic Games

The 1940 Olympic Games are to be held in Japan. Observers declare that already public opinion in Japan is being stirred in a helpful way. Overwhelming provincialism and localism are even mightier than pugnacious militarism and the international ideas growing out of the Olympics are already creating a new mood.

Christ's Method

ALFONSO N. ANDERSON

Lord, give us the grace
To redeem a brother
When he is slipping, slipping
So swiftly away,—
The tact and the love
To bring back another
Ere the night, falling,
Darkens forever his day.

Father, we need Thy compassion,
Thy tenderness, pity, and yearning,
"Like as a father," with kindness.
Binding the wounds of the fallen,
Helping the helpless, and learning
Daily the method, the service,
Not censure, to give;
Of Jesus to live.

 (*Continued from page* 5)

Christ approved himself the Son of God with power, and led captivity? The Gospel is not the denial of nature, but its completion. When therefore somebody says to me, "Which will you be——a modern man, or a Christian?" I refuse to answer the question as stated. Why do I? Because it implies an opposition where an opposition does not need to exist.

I recognize, of course, that under the clear light of modern ways of investigation, certain *views* and *theories* held by the church in former days may need to be modified. But that is a different matter altogether. I am simply claiming that it is quite possible to cultivate modernity, to be alive to all the rich heritage of our time, and at the same time be a simple and devout Christian. Judged by his time, Paul was a modern man——*and* a Christian. Judged by his time, Augustine was a modern man——*and* a Christian. Judged by his time, Dante was a modern man——*and* a Christian. And certainly one may say of John Wesley that he was one of the most modern men of the eighteenth century, and at the same time one of its greatest Christians. If Wesley were living today, he would be abreast of all our knowledge. He would read Millikan and Haldane and Einstein, he would read Hocking and Taylor and Bergson, he would read Spengler and Smuts, he would read Kittel and Peake and Deissmann and Dodd, Klausner and Montefiore, he would read Brunner and Barth and Gogarten. He would read these men critically; he would write learned notes on the margins of their books; he would condense some of them into simpler language for the benefit of the unlearned; he would enter his impressions in his Journals. And what else? In the midst of all this busy intellectual activity, he would give himself to preaching the Gospel of Redemption to a waiting congregation, to kneeling down by the side of a convicted sinner and pointing him to the way of salvation, perchance to translating a glorious hymn, such as:

> "Now I have found the ground wherein
> Sure my soul's anchor may remain,
> The wounds of Jesus, for my sin
> Before the world's foundation slain;
> Whose mercy shall unshaken stay
> When heaven and earth are fled away."

What I mean to say is that we must refuse to be forced into a false position respecting the relation between our Gospel as the Word of God respecting His will for men, and all the achievements of the contemporary mind. Indeed, it may yet turn out that unless these vast achievements about which we boast so loudly are brought under the control of the Gospel of Christ they will destroy the very men who created them. It may yet turn out that the young men and women who are graduated from our schools will be as the salt of the earth, the leaven in the lump. The language of reason is not sufficient: it must be supplemented by the language of faith.

Nobody will question the necessity of our Christian thinking and speaking, striking a contemporary note. In that regard, as I have just intimated, we simply carry on what has always been true. It was true even of the message of our Lord Himself: He used terms that were current in the thought of his time. It was true of all the various writers of the New Testament. The men who gave us this book were men who had had a great experience, and who through their experience had come to certain great convictions. At the centre of the experience was Jesus Christ. They are more sure of him and of what he means to them than they are of anything else in the world. They want to describe him to others and for that purpose they use the tools that lay to their hand. They are the tools of the cultures that they know. These men——the writers of the New Testament——are trying by means of the most suggestive language they know to make other men see what they see, feel what they feel, know what they know. Actually, they know more than they can explain. They feel more than they can describe. They are circumscribed by horizons, but they declare that beyond that thin red line where heaven and earth seem to meet, "there is still more sea," and they hear its sounding cadences, and they detect the fragrances that bespeak far-distant shores. They employ metaphors, illustrations, analogies of various sorts, as means of suggesting to others what to them have become the most certain of all realities. But all these things——the rich metaphorical element of the New Testament——are not the *masters* of the faith of the writers, but its servants. They are the *instruments* whereby an experience is set forth, a great belief illustrated, and an imperishable truth affirmed.

The same is to be said of those men who in the early centuries of the church, led the Christian cause. They were not ignorant men: intellectually, they were as well-equipped as any men of their time. But they too had been led to accept a certain truth. It was claimed for this truth that it was of final and absolute significance. Of its validity they were themselves convinced, in both heart and mind. Had they not felt its moral power in personal experience! Had they not seen it work in the transforming of lives? Hence the great questions that these men propounded to themselves——questions like these: Can we relate the Christian facts to all other facts? Can we relate the Christian ideas to the whole world of thought? Can we vindicate the Christian experience as producing the highest form of life and character? Can we show that if Christ does what we believe He does,

and means what we believe He means, He must belong in a category all by himself? In a word, their question was, "Can we construct a *world-view* from the standpoint of Christianity and its claims, and then can we show that that *world-view* at the same time satisfies the combined intellectual, and moral, and religious, and social demand?"

Such questions haunted the minds of the men who gave form and body to our faith in earlier times. What it all means is that their faith must have the support of their intellect. It is easy enough to look at their conclusions in the light of the twentieth century, and then reject them as inadequate and outgrown. We today operate with new categories, derived from the historical, biological, psychological, and even physical sciences, and much that these men said seems to us unreal, remote, abstract. We live in a different world from theirs. To appreciate what they did, we must maintain the historical perspective. How can we do that? We can do that only as we make the distinction between what these men were trying to do, and the way in which they did it. What were they trying to do? They were trying to get a total view of God and life and the world that would make a place for the Gospel of Jesus Christ, understood as the historical manifestation and personal appropriation of God's atoning and redeeming love for lost men. Like them, we today dare not compromise on that central issue. Yet down behind the New Testament; down behind the historic creeds; down behind the scholastic systems; down behind Romanism and Anglicanism, Calvinism and Arminianism, and what do you find? You find one amazing truth; you find one unchanging affirmation; and it may be stated clearly and succinctly and arrestingly, thus: "God has appeared among men in love and sacrifice in the person of his son, Jesus Christ. He so appeared in order that men might have life, and might have it more abundantly. It is only as Jesus Christ becomes regnant in the world's activities that the forces of destruction can be done away. Therefore Christ only is the Lord. Christ only is the final answer to the soul's cry."

That is still the essential message with which the Church of Christ must be primarily concerned. We may elaborate it with all the implements of modern knowledge. We may lay under tribute all the rich acquisitions which are the glory of our time. We may be deeply concerned so to say what we have to say that we shall gain for ourselves a hearing. All that is so. Nevertheless, the strength of Christianity lies in a certain amazing audacity, and when we tone it down so as to lose the audacious note, we defeat our own purpose. The Gospel is not something we have been raised up to tamper with: rather is it something for us to lay hold upon and to perpetuate. It is natural for each generation to suppose that it was born to set the Gospel right. But as we grow older, we learn a disconcerting and humiliating truth. We learn not that we were born to set the Gospel right, but the Gospel has been given of the grace of God to set *us* right. When it comes to the Christian faith, we are not the judges: instead, we are the judged, and we are judged to be sinful and needy creatures who are in dire need of good news from a far country. It would be a strange thing, would it not, if for two thousand years the Church had been wrong in its estimate of Jesus Christ? It would be a strange thing, would it not, if in the interests of so-called historical science we had to rob Him of those very qualities of moral and spiritual adequacy which have given Him His meaning for the world? Do that, and what else do we do? We deny the creative source of the New Testament faith; we break the connection with Christian history; we substitute a mere science of religion for the theology of a divine redemptive act; and we give up the one ground upon which we can base our right to enter every country in the world, and claim it for Christ.

(*To be continued next month*)

"PRAY ONE FOR ANOTHER"

James 5: 16

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there be a need that I should pray.

Too hurried oft are we to spare a thought,
For days together, of some friend away,
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
Some overwhelming sorrow or decay
Of courage; darkness, some lost sense of right;
And so, in case he needs my help, I pray.

Friend, do the same for me! If I, unsought,
Intrude upon you, on some crowded day,
Give me a moment's prayer, in passing thought,
Be very sure I need it: therefore, pray.

MARIANNE FARNINGHAM.

Missionary Review of the World.

FACTS AND PROBLEMS OF RELIGIOUS EDUCATION IN METHODIST MISSION SCHOOLS

Is it not a generally accepted conviction that our biggest asset as a Mission in Malaysia is our system of schools? Through the generous co-operation and financial aid of the Government our Methodist Mission schools have the privilege of instructing for five days a week over sixteen thousand pupils, boys and girls in the most impressionable years of life. Add to this number the 1800 or more pupils studying in our Methodist Mission day schools of Sumatra, together with the increases made since the above statistics were compiled, and you will see that at the present time there are some eighteen thousand pupils regularly enrolled in our Methodist Mission day schools of Malaysia.

In our church Sunday Schools of Malaysia, including Malaya, Borneo and Sumatra, there are over eleven thousand regularly enrolled pupils, who come voluntarily to be instructed in the Christian religion. To guide and administer the instruction of these day schools there is employed a staff of some 690 Asiatic and 53 European teachers. To guide and administer instruction in our Malaysia Church Sunday Schools we have a staff of over 675 teachers.

Did ever any Christian Mission in the Orient have a greater opportunity than that presented to the Methodist Mission of Malaysia? Is this not an unparalleled opportunity, not so much to win non-Christians to our religion and to our Church, as to guide growing life in the development of Christian character and personality? Where is there a teacher or school principal who is satisfied with the results which are being achieved along this line? Where is there a school which can boast of an adequate and inclusive plan for the development of Christian character in their pupils or any scientifically-organized vital curriculum of religious education?

Dr. George A. Coe says that after his study of the Mission Schools in the Orient he found of these institutions of Christian education: "Instead of an inclusive plan expressive of the Christian purpose, we behold a few religious fragments, such as Bible study and chapel services, set within a school framework that is imitatively borrowed from western secular schools."

Because there is an inherent radicalism in the Christian religion, and especially in the Protestant faith, we as Christians, as Protestants and as Methodists need to subject our educational aims and methods to the most rigid scrutiny and to be willing to face any constructive criticism of the aims and results of our educational programme. As Christian educators we need the discipline of hard, courageous, critical and creative thinking. "It is only the poor fellow who cannot endure any criticism."

We want to face such questions as: Do we have a well-organized vital curriculum of religious education in our schools?

Is there backwardness in the technique of teaching, particularly of teaching religion?

Do our mission schools fail more often in religious education than they do in mathematics, geography or history?

Does our attitude and policy make the period devoted to religious instruction the most vital part of the curriculum or does it make religion appear like an educational parasite?

Are our principals, headmasters and teachers clearly conscious of the aims of Christian education in the modern world and do they have a clear consciousness of the irreducible minimum that must be taught as Christian truth concerning the relations of man to God, man to man, race to race, nation to nation?

As Christian educators do we continually welcome constructive criticism, are we keenly aware and alive to the character problems of modern youth and are we willing to scrap obsolete and outworn methods of teaching to realize the true aims of Christian education in the modern world?

The Religious Education Conference has been planned with the idea that we need some such overhaul at frequent and regular intervals. The Third Religious Education Conference, to be held in Kuala Lumpur for three days during the spring vacation, May 5th-May 7th, has as its central theme: "EDUCATION AND CHRISTIAN CHARACTER." The programme has been planned with the primary purpose of giving real and practical help to the day school teacher in his regular work of teaching religion in our Day Schools.

Although we have no desire to limit the number attending the Conference we hope that each Principal will very carefully select the teachers who are to come from his school. *We want only the best,* those who will be willing to participate in the programme and who are very definitely interested in Religious Education.

The main part of the Conference will be devoted to planning and carrying out ten different projects of Demonstration teaching, including three half-hour periods and a chapel service, for ten different groups ranging from Primary I to Cambridge classes. The object in arranging these classes is to duplicate as far as possible the average situation found in our Methodist schools. For further details please refer to Bulletin "Third Religious Education Conference" to be obtained from 10 Mt. Sophia, Singapore.

RAILWAY RATES

The F. M. S. Railways have very kindly agreed to grant special rates for delegates travelling to the Religious Education Conference: round trip to Kuala Lumpur and return for any class for single fare and a quarter. In order to enjoy this privilege each delegate must obtain a special certificate, signed by the Secretary of the Malaysia Commission on Religious Education and to be had on application at the Methodist Book Room, 10 Mount Sophia.

ACCOMMODATIONS

All Lady Delegates are to be housed at the Methodist Girls' Boarding School, at 4th Mile, Klang Road. $1.00 per day—three meals and transit.

All Gentlemen Delegates are to be housed in Kuala Lumpur homes and in dormitory arrangements at the Methodist Boys' School. 60 cents per day—two meals.

Each day all will join together for a Common Tiffin at the Methodist Boys' School.

The centre of Conference Meetings and assemblies will be Wesley Church and the Methodist Boys' School.

Registration and Conference office at Methodist Boys' School.

Recreation will be tennis, basketball, football, badminton, golf, and a trip to Batu Caves.

Registration Fee: 50 cents payable in advance.

Registration Form should be filled out in duplicate and forwarded before April 27th to the Rev. P. L. Peach, Methodist Boys' School, Kuala Lumpur. Each application should be accompanied by a registration fee of 50 cents.

Registration Forms are obtainable from the Secretary, Methodist Book Room, 10, Mt. Sophia, Singapore.

TENTATIVE PROGRAMME

of

THE THIRD RELIGIOUS EDUCATION CONFERENCE

Under the auspices of the Malaysia Commission on Religious Education—Kuala Lumpur—Wednesday May 5th to Friday May 7th.

General Theme: EDUCATION AND CHRISTIAN CHARACTER.

Wednesday, May 5th.

8.30—9 a.m.	Devotions led by the Rev. P. L. Peach, M.A. Theme: "Our Preparation."
9.00—9.30 a.m.	Opening of the Conference and Explanation of the Programme. The Chairman, and the two Secretaries.
9.45—11.45 a.m.	Group Meetings, according to ten class divisions, under leader and Advisor-Chairman.
12 noon	Public Lecture by Mr. F. C. Sands, M.B.E., Chief Scout Commissioner of Malaya, "Recreation, Scouting and Character."
1 p.m.	Common Tiffin.
3 p.m.	Meeting of the Malaysia Commission on Religious Education.
4—6.30 p.m.	Sports and Recreation.
8—9 p.m.	Conference Reception.
9—10 p.m.	Illustrated Lecture.

Thursday, May 6th.

8.30—9 a.m.	Devotions led by Mr. Ho Seng Ong. Theme: "Our Objective."
9.15—10 a.m.	Demonstration Class Period.
10—10.30 a.m.	For Teachers: Discussion Period. For Pupils: Supervised Play.
10.30—11 a.m.	Demonstration Class Period.
11—11.15 a.m.	Recess and pupils dismissed.
11.15—11.45 a.m.	Discussion on Demonstration Class.
12 noon	Public Lecture by Mrs. E. V. Davies of Singapore. Theme: "Education and the Modern World."
1 p.m.	Common Tiffin.
2.30 p.m.	Committee Meetings.
4—6.30 p.m.	Recreation and Outing.
8.30—10 p.m.	Religious Drama presented by Mr. and Mrs. W. A. Schurr.

Friday, May 7th.

8.30—9 a.m.	Devotions led by Mr. V. D. Kuppusamy of Ipoh. Theme: "The Method—Christ's and Ours."
9.15—10 a.m.	Demonstration Class Period.
10—10.30 a.m.	For Teachers: Discussion period. For Pupils: Supervised Play.
10.30—11 a.m.	Class Chapel Periods.
11—11.15 a.m.	Recess and Pupils dismissed.
11.15—11.45 a.m.	Discussion on Demonstration Chapel Periods.
12 noon	Public Lecture by Mr. G. Hawkins, Asst. Director. Government Co-operative Department. "Our Social Responsibility."
1 p.m.	Common Tiffin.
2.30 p.m.	Committee Meetings.
4.30—6.30 p.m.	Presentation of Reports and Summarising Results of Conference. The Chairman, the Rev. P. L. Peach.
8.30—9.30 p.m.	Concluding Service of Worship and Lecture by Bishop Edwin F. Lee.

PROGRAMME.

7.15 a.m.	Breakfast
8.30—9 a.m.	Morning Devotions
9.15—11.45 a.m.	Group Discussions and Demonstrations
12 noon	Public Lecture
1 p.m.	Luncheon
3 p.m.	Committee Meetings
4.30—6.30 p.m.	Recreation and Outing
7 p.m.	Dinner
8—10 p.m.	Evening Programme

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits currency.*

EAST AND WEST: Conflict or Co-operation? Edited by *Basil Mathews.* $1.75.

Basil Mathews has gathered round himself a very distinguished team of writers from many lands for this symposium. Each of the writers is an outstanding authority in his own field and between them they can claim intimate and expert acquaintance with the outstanding problems in the relationships between the East and West. On the solution of these questions the whole future of mankind depends. This book will help to inform and guide public opinion. The contributors include Sir Frederick Whyte, Nicol Macnicol, and John R. Mott.

BY THE GRACE OF GOD

A Big Book of Authentic Religious Experience

Every day our newspapers seem to contain more and more accounts of dark happenings in the world. Do we hear enough of the other side? Is the grace of God still active in the world, changing men's lives, and through them the trend of world events? We know that it is. The material in this book comes from many sources, and contains proof that no one surely could withstand. In England, in India, in China, in Africa; in slum and suburb; among the outcast and among men of wealth and position miracles are happening now as they happened in the first century. Men and women are marvellously guided, the lost are restored, the needs of God's disciples are known and fulfilled, the sick are healed and enriched, and to the ends of the earth the Good News is preached by the Grace of God. $2.50

Spiritual Bankruptcy

OLIVER WENDELL HOLMES once said, *"Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be 'No Funds.' Soul deposits and checks must more than just balance if we are to be spiritually dynamic."*

The worst bankrupt in the world is the man who has lost his enthusiasm, one who keeps drawing from his spiritual resources without subjecting himself to the sources of reinforcement and upbuilding. There are brakemen enough in the church to last for a few years. What the church needs is more firemen.

Religious Telescope.

Two Books by
TOYOHIKO KAGAWA

SONGS FROM THE SLUMS

Interpreted by MRS. S. M. ERICKSON,

Cloth. 74 p. $1.25

"The secret of Toyohiko Kagawa's power as a Christian evangelist is clearly shown in these poems, written more than thirty years ago, soon after his conversion, when, despite the threat of consumption, he went to live in a little den in Shinkawa, an appalling Japanese slum. These verses reveal the ghastly conditions prevalent there. Yet they are fittingly named 'Songs.' For the spirit of them is one of unquenchable joy amid abysmal misery."—Times Literary Supplement.

THE THORN IN THE FLESH

God's Message to Those in Trouble

Cloth. 93 p. $1.25

This book is a treatment of the universal problem of pain and suffering handled in Dr. Kagawa's characteristic style. The fact that the author writes from long personal experience of serious illness gives added interest and weight to his book.

SALUTE THE KING

George The Sixth and His Far Flung Realms

The Book of the Year. $1.75

This is the king of books this Coronation year. It is a story of the King who came so dramatically to sit on the foremost throne in the world; but it is much more: it is the graphic run through time and space, and a quick survey of the Crown, the Throne, and the Flag, and all they stand for.

We see how much King George is like his father, the King after the nation's heart; and how the Throne renews its strength with a family round it once more. We see the solemn meaning of the Crown, the proud significance of this glittering gem that binds 500 million people into one. We look back down the thousand years through which our seat of kings has come, the romantic story of this old oak chair with the Stone of Scone inside it. We look round the Motherland in all its glory, and round the far Dominions in which the King holds sway.

And we look at the spirit of the Flag that flies over a quarter of the human race, sheltering them in freedom so that its multitudes of all races and creeds and tongues walk calmly in this troubled world, none daring to make them afraid.

Finally, the story is beautifully told by the inimitable ARTHUR MEE.

Kagawa's Advice.....

A newly arrived missionary asked Kagawa how to begin his work. He answered: "Sit still. You American missionaries are in such a hurry, running here, there, and everywhere in your cars. Take time to study and win one and teach him. Win a few, teach them and send them out to win others."

Intelligencer-Leader.

A Real Religion, Indeed!

If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!"

Apostolic Review.

Christian War Resistance in China

From Chengtu, China, there comes a "Statement of Convictions" signed by 53 Christian leaders, Chinese and Westerners, denouncing war as un-Christian and unmoral, and calling for world-wide condemnation of it. The Statement originated at a conference of the Fellowship of Reconciliation and has been issued in Chinese and in English.

These leaders in China believe "in the moral order of the Universe and that man is included in that moral order. We are convinced that war is an offence to God." In this belief they are not alone, for, they continue, "some of the loftiest prophets, sages and seers of all lands have for centuries taught the futility and wickedness of war."

The responsibility to create a warless world rests particularly heavy on those who follow the Christian religion, "in proving the validity of the Christian view of life, to provide a constructive contribution toward the welfare of the world, and toward arousing the conscience of mankind in an endeavour to bring to the weaker nations."

The Manifesto concludes, that "warfare, armed or economic, as a method of settling international or national disputes, is incompatible with the teaching and example of the great moral leaders of all ages." Therefore "it is the duty of people of good will everywhere to create a world-wide public opinion which will condemn a nation or clique that resorts to war from a motive of self-interest or mistaken conception of honour as guilty of a crime against humanity." (*Nofrontier News Service.*)

A MEDITATION FOR THE INNER LIFE

H. B. A.

TAKE TIME FOR WORSHIP

"God is a Spirit. Let us worship Him in spirit and in truth."

"Seek ye the Lord while He may be found; call ye upon Him while He is near."

'Let the wicked forsake his way and the unrighteous man his thoughts.

And let him return unto the Lord, and He will have mercy upon him:

And to our God, for He will abundantly pardon."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise."

The Stairway

I climbed to heaven by a stair
Of locust tree and wind-cleaned air.
A rainbow-circled gate was wide,
Inviting me to step inside;
And there, within a dappled wood,
Felicity and Beauty stood.
I knew at once that they were kin
O my own soul who drew me in
To share with them the ecstasy
Of law-created harmony.
Unrest, frustration, fled away;
I was at home.....at home.....to stay.
Oh, wonder-hour when tree and sky
Heard a lost starveling's lonely cry
And made of leaf and flower and sod
A stairway to the heart of God.

—Mary C. Stevens.

Prayer is no mere feeling of exaltation, no mere hallowed mood, no mere prostration before a supreme good. It is rather a real intercourse of God with man, a living fellowship of the finite spirit with the Infinite. Because the man of today, entangled in the prejudices of a rationalistic philosophy, struggles against the primitive realism of frank and free prayer, he is inclined to see the ideal and essence of prayer in a vague, devotional mood and in aesthetic contemplation. But the essence of prayer is revealed with unquestionable clearness to penetrating psychological study, and it may be put thus: *to pray means to speak to and have intercourse with God*, as suppliant, with judge, servant with master, child with father, bride with bridegroom.

—Friedrich Heiler.

"We cannot come to God except through prayer alone, for He is too high above us."

—Martin Luther.

"Prayer draws the great God down into a small heart; it drives the hungry soul up to God in His fulness."

—Mechthild of Magdeburg.

Illuminer and Conqueror

O God, Illuminer of gloom,
To Thee we come day after day,
Bringing our reverence with prayer!

O God, Lord of power and might!
Strong in Thy friendship, we have no fear.
With praises we glorify Thee,
The never-conquered Conqueror.

—From Hindoo Literature.

The inner life or soul of man is like a garden, which, if carefully and wisely tended, yields both flowers and fruit. If neglected it may quickly become a wilderness of weeds, unsightly and unproductive, a danger moreover to other gardens. Each of us is not only garden but gardener, and it is not only the powers of nature, but we, who control the issue. Response to a gardener's care has both inward and outward aspects. There are the hidden processes by which roots and leaves absorb food material from soil and air, and make it part of the plant's own substance. There are the external but still mysterious processes by which colourless sap is transformed into beauty of flower and richness of fruit. So, in the soul's garden, the outer life of conduct and service depends on a healthy inner life of spiritual assimilation. The chief conditions of such assimilation are prayer and meditation, together with an attitudes of receptivity: what Wordsworth calls "feeding this mind of ours in a wise passiveness.

—Edward Grubb.

The Voice of Beauty

To us who seek Religion
The voice of Beauty calls.
Forget not love in the laboratory,
Nor sympathy in squares and cubes;
Leave not the heart to wither
In the hot sun of knowledge understood.
But weave a pattern that is beautiful,
Appealing, reaching out, encompassing
The whole man.
This only is the True Religion.

—S. E. Frost, Jr.

Prayer: Almighty God, Who art beyond the reach of our highest thought, and yet within the heart of the lowliest; we pray Thee to come to us in all the beauty of light, in all the tenderness of love, in all the liberty of truth, and make Thyself known to us. Mercifully help us in the struggle to be pure and good; encourage us in every effort to be true, loyal and loving; to do justly, to love mercy and to walk humbly with Thee. Sanctify all our desires and purposes, and upon each of us let Thy blessing rest. Amen.

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(Continued from the March issue).

The following day the people in Hoeta Barat made an offering to the evil spirit on behalf of the sick woman and it is said that they did all they possibly could to get the members of the Christian families to attend the feast, but just at sundown the man who was making the arrangements for the feast died. The others were so impressed with this occurance that they did not carry out their plans and left the Christian families in peace.

In spite of the danger in which he moved, Nommensen, with the assistance of the Christians in Hoeta Dami, erected a modest church and school building as well as a few buildings for the people who had been driven out of their villages on account of their acceptance of the Christian faith. The persecution of the Christians by the pagans often led to much grief. However, Nommensen winked at this opposition so long as the people were not injured. Whenever possible he tried to prevent an open outbreak which might lead to a village war, by urging a friendly disposed village chieftain to go and reason with those who threatened the Christians. The smartest of these leaders was Raja Pontas, who was held in very high esteem by all the people and could move among them at all times without fear of being injured. From the beginning Nommensen found in this upright man a true friend and companion and one who rendered him valuable service on many occasions, although during the early months of Nommensen's stay in Batakland Raja Pontas kept himself in the background. This intellegent Batak soon realized that the message which Nommensen wished to bring to the people was good and sensible; that a new day was dawning for his land and people and that it could not be successfully resisted.

By this time Nommensen had lived alone among a very primitive people for four long years. It can be understood then how very greatly he desired his fiancée, Miss Caroline Gubrod of Hamburg, a member of the Scottish Church, to come to Sumatra. He wrote to her from Silindoeng without mincing matters as to what she might expect in that field and concerning the conditions under which he lived. Even so, this courageous Christian woman did not allow these things to discourage her, and wrote to him that she was prepared to start for Sumatra as soon as possible as she was quite willing to share with him all that danger and difficulty. Thus, in the year 1866 she was sent to Sumatra with the missionary Johannsen who was coming to assist Nommensen.

When the time arrived that he should go to meet his bride he went to Sibolga accompanied by twenty-five Bataks who were to carry home the goods which were being sent from Germany. Upon their arrival in Sibolga they found that his fiancee had already landed. Yet the marriage could not take place for some time as there were certain preliminary formalities which had to be carried out first.

During Nommensen's stay in Sibolga he received repeated messages asking him to return quickly as the pagan people were threatening that they were going to burn Hoeta Dami during his absence. The little group of Christians were on that account in constant fear and awaited with much anxiety Nommensen's return. However, he wrote a note of encouragement to them that they should be courageous, and to put their trust in God who so far had protected them in such an unusual manner.

Immediately after the wedding ceremony was over Nommensen and his party set out for his beloved Hoeta Dami. The two missionaries made the journey on foot while the young woman was carried by strong Bataks in a sedan chair as the way was so difficult. During the several days' journey they spent the night in the villages along the way. This afforded Mrs. Nommensen a very good opportunity to get some impressions of what awaited her in her new home community.

After a long, dangerous and difficult journey, the party arrived on 22nd March 1866 in the Silindoeng valley where they received a hearty welcome from a number of Bataks. Some of the chiefs, desiring to show their goodwill, sent three horses to meet the party in order to make the latter part of the journey a bit easier. However, missionary Johannsen was the only one to make use of the horses as Mr. Nommensen preferred to follow on foot by the side of his wife. As the party neared Hoeta Dami a joyful crowd full of curiosity followed them, while Mr. Nommensen rushed on ahead to gather some bowers from his garden which he presented to his bride in the spirit of chivalry.

When they finally arrived at Hoeta Dami the little party was surrounded by a sea of humanity, and so many people followed them into the house that the insecure plank walls were in danger of being

bushed down. Under such conditions it was impossible for the travel-worn party to find rest. Therefore, they went out of the house and requested the chiefs to call the people outside and to tell them to assemble some little distance away. Then the three missionaries sat on the ground while the curious natives gathered round them in a great circle. For six long hours they were compelled to remain seated outside their house in order to satisfy the curiosity of the people, while Mr. Johannsen said, "Truly we are a spectacle for the people."

These visits were a daily occurance for a long time as all the chiefs of the land wished to see the white woman. The natives also showed great interest in the boxes of goods as they were supposed to contain items of great value.

The various village chiefs, wishing to show their respect, invited Mr. Nommensen and his wife to dine with them. The missionaries were very glad to accept these invitations as they provided an opportunity to explain the way of Salvation to the people. Even so, they could not have well refused to accept these invitations, for to do so would have been a declaration of enmity. When attending these feasts Nommensen always took along his own cook and cooking utensils in order to prepare their food as it was not yet possible for Mrs. Nommensen to eat the food prepared according to Batak style. As they would eat this meal together the chiefs would usually try to eat with a spoon, a knife and fork, but as a rule they could not handle these instruments to any advantage and laying them aside they would resort to the familiar method of eating with their fingers.

While Mr. Nommensen appreciated the attention shown him by these people, yet he sometimes complained about the great difficulty he experienced in attempting to write letters surrounded by a group of noisy talkative Bataks, as they were continually in and out of his house from early morning till late at night. On this account, Mrs. Nommensen, in order to have any privacy at all had to retire to her bedroom which was so small that there was scarcely space enough for a small table and two chairs.

A few weeks after their arrival in Hoeta Dami a very serious small-pox epidemic broke out among the Bataks resulting in the death of many of the children. Throughout the villages one heard continually the wailing of grief-stricken mothers, since from twenty to thirty children daily were carried to their graves. Hoeta Dami was also visited by this dreaded disease, but fortunately no one in that village died, doubtless due to the fact that the people followed strictly the advice given them by the missionaries, and did not do as the pagan folks in other villages who bathed their sick children in cold water several times a day hoping thereby to reduce the fever. In those days many of them had their eyes opened when they observed that the inhabitants of Hoeta Dami were spared. As a consequence many of them moved their sick children to Hoeta Dami. Nommensen received them kindly and in a short time the house of the missionaries, the school and the church were full of sick folks, with the result that the village looked more like a leper colony than a mission station.

During this serious time Nommensen baptized another group of Bataks, and they, like their predecessors, had to move out of their village, leaving behind them their possessions. But together with this blessing which they greatly prized another serious situation developed. The Singamangaraja (the priest-king) had issued a command that nothing should be sold to the Christians, especially since he was raising an army at Sipoholon with the intention of falling upon Hoeta Dami. He would then burn the village and kill all its inhabitants. He said that the spirits had informed him that the white people were persuading the Bataks to condemn the religion of their fathers and to accept a new doctrine. On that account the evil spirits had moved over to Toba Land as they could not find any more followers in Silindoeng where the people made things so difficult for them that they could no longer endure to stay in that country. Moreover, the king ordered all those who might have quarrels among themselves to come to an agreement so that all possible strength might be centered on Hoeta Dami. Several of the chieftains agreed with this command, knowing very well that the people feared the reigning Singamangaraja of Toba whom they believed possessed super-human power.

Nommensen had never underestimated the power of this priest-king and had tried to come in contact with him when he first visited Silindoeng. His influence over the chieftains became increasingly evident, for as the fatal day drew near they left Mr. Nommensen completely in the lurch. The king had decided that on the night of July 27 or 28, 1866 Hoeta Dami should be levelled to the ground and all the Christians should be killed.

(To be continued)

TALKS TO BOYS

TEN ASSISTANTS.

I am the manager of a business, and I have ten assistants working for me. They are very good assistants, and work faithfully for me. I don't have to do anything myself—I just take them where the work is and tell them what to do, and they do it all for me!

You have the same sort of business, and you are the manager of it! Do you know where your assistants are? If you stand before a mirror and hold your hands up, you will see them—five on each hand! Don't you think your fingers are very faithful assistants? They certainly go with you wherever you go and do whatever you tell them, don't they?

As you look at your fingers in the mirror, you see a short, sturdy one on the outside. As we all know, this is called the *thumb*, and it is the one with which we hold things. Without the thumb, we should find it hard to hold anything tightly, so we always think of the thumb as the *holding finger*.

Next to it is the one called the *index* finger. An index is what helps you find the right page in a book, and the index finger is the one that points out things. We never point with the little finger or the thumb, but with this one, so let's call this one the *pointing* finger.

Now comes the longest finger of the hand, the *middle* finger. It is the centre of the hand, and always does most work when we use the whole hand. It is big and strong, so we think of this one as the *doing* finger.

Second from the end is the one known as the *ring* finger. That is because ladies—and sometimes men, too—wear their wedding-rings and engagement-rings on this finger. These rings show that the wearers are true to their husbands or sweethearts. So we call this the *faithfulness* finger.

Last comes the *little* finger. Small and weak by itself, still it always helps all the other fingers when they have something to do, so it deserves the name of the *helpfulness* finger.

These assistants are all ready to do their various duties at your bidding. What are you going to tell them to do? What, for instance, will you tell your thumb to hold? The things to which we cling soon become a part of ourselves, so we must be careful what we hold on to. Holding to bad things, makes bad people. I'm sure you wouldn't like to go around all day clasping a handful of mud, and it is just as bad to hold dirty things in your mind. "He that hath clean hands and a pure heart" is the man God likes.

And what does that index finger of yours point at? Is it the sort of finger that is always pointing out beautiful things to other people? I hope so; I shouldn't like it to be one of those nasty fingers that points spitefully at other people, or makes fun of cripples and beggars. The things you point to, show the things you take most notice of, and so show what sort of boy you are. So take notice of the sort of things that second finger points out!

The middle finger—the "doing" one—is capable of doing much good or much evil. It all depends on our orders. If it could speak, I am sure that big finger would tell us it would far rather lead the others in doing good than in doing evil.

The "faithfulness finger" shows that the person who wears a ring there is faithful to someone. Is there something we have to show other people that we are true to our Master, the Lord Jesus? We don't wear a ring to show that we are Christians, but the way we live should show everybody who knows us that we have a Master who helps us to live better than we could without Him. Young ladies, when they become engaged, never wear gloves, or cover up the finger on which they wear the ring, and we shouldn't be afraid to let people know that we are faithful to our Lord.

Then there's the little one. Just hold it up and see how small and helpless it is. And yet, if we lost that little finger, we should miss it very much. The reason is that it helps all the others! Whatever the bigger, stronger fingers do, there's always help coming from the little one. And this brave little finger shows us how important *small* people are. We can't all be strong and powerful, but we can all *help*. Our city and our country can be like a hand that works cleverly and smoothly, if the boys and girls and the ordinary people do their best to help those who are stronger and cleverer than themselves.

Your ten assistants await your orders. Give them something to do that is really worth doing!

HAROLD ROBBINS.

KAMPAR UNION EPWORTH LEAGUE 1937 CABINET

esident:
Mr. Yong Ngim Djin
t Vice-President:
Mr. Kuan Low Fook
d Vice-President:
Mr. Lo Wei Kuang
d Vice-Presidents:
Mr. & Mrs. Wong Hean Kim,
Mr. & Mrs. Tan Keat Theang
h Vice-Presidents:
Mr. Foo Choy Wan
Mrs. Yong Ngim Djin
Mrs. Lo Wei Kuang and
Mr. Boon Ah Sin
on. Secretary:
Mr. Tai Swee Choon
on. Treasurer:
Mr. Tan Hong Kim
on. Asst. Treasurer:
Tan Keat Meng
ianist:
Miss Lo Kim Yue
resents' Committee:
Mr. Lo Wei Kuang
Mr. Tan Hong Kim and
Mr. Chong Wan Fook

The League has had a very uccessful year, as all Departments ad its full share of work under the rection of the President, Mr. Yong gim Djin. The membership rose eadily to 65, while attendances at ie Devotional, Business and Social leetings were of a high percentage. he financial side was also sound, , after deducting a total of $58/- r the Home Mission Society and he Anti Opium Clinic, there was a alance at the General Meeting of 31.00. Twenty-nine members at- nded the Twelfth All Malaya In- itute, where the League won the ports' Championship. There were ames tournament, annual picnic, isit to Sakai Station, and various usical socials. C. W. F.

SITIAWAN EPWORTH LEAGUE CABINET FOR 1937

resident:
Tai Swee Kee
st Vice-President:
Miss M. Dirksen
nd Vice-President:
D. C. Gong
rd Vice-President:
Mrs. D. P. Coole
th Vice-Presidents:
Miss Tai Wang Hua
Ling Dung Hing
ecretary:
Miss Janet Chen
reasurer:
Miss Hong Siok Hing

The Instalment Service was held t the regular morning service on he 14th February with the Rev. C. . Fang in charge.

IPOH EPWORTH LEAGUE INSTALLATION SERVICE FOR NEW OFFICERS

At the first weekly meeting of this year of the Ipoh Union Epworth League held on January 20, the office bearers for the present year were elected.

A candle-light installation service was held on Sunday night at the Wesley Church when the new office bearers were installed.

Rev. T. Runyan conducted the service.

The following are the new office bearers:

President
Mr. P. U. David
1st Vice-Presidents
Mr. J. K. Appaduray
Miss C. Partridge
Mas. Arthur Sabapathy
2nd Vice-President
Mrs. (Dr.) J. S. Lee
3rd Vice-Presidents
Miss Yip Lin Ying
Mr. R. Kesselring
4th Vice-Presidents
Mr. Eric G. Rode
Miss Wong Phek Lin
Secretary
Mr. Yong Chong Yoong
Treasurers
Mr. Hector Ritchie
Miss Lily Pierson

BUKIT MERTAJAM UNION EPWORTH LEAGUE

President:
Miss Mabel Ooi
1st Vice-President:
Miss Nelly Toh
2nd Vice-President:
Miss Chuah Seng Bit
3rd Vice-President:
Peter Lim
Assistant:
Miss Ooi Chit Lim
4th Vice-President:
Miss Chiu Hui Pee
Assistant:
Johnny Forbes
Secretary—Treasurer
Miss Khoo Swee Chcok
Assistant:
Chan Oui Loong

MALACCA UNION EPWORTH LEAGUE

President:
Mr. Wong Soon Cheang
1st Vice-President:
Miss Lee Thian King
2nd Vice-President:
Miss Chin Ling Ying
3rd Vice-President:
Miss Rosaline Pang
4th Vice-President:
Mr. Wong Qui Sem
Hon. Treasurer:
Mr. Lee Swee Poh
Hon. Secretary:
Mr. H. J. Low (Re-elected)
Junior League Superintendent:
Mrs. Ho Seng Ong

OFFICERS FOR 1937—PENANG UNION EPWORTH LEAGUE

President:
Mr. Loo Choo Kheam (re-elected)
1st Vice-President:
Miss Lim Teik Tin
Assistant:
Mr. Ong Chaik Ghee
2nd Vice-President:
Mr. Lim Poh Choon
Assistant:
Miss Tung Hung Gee
3rd Vice-President:
Mr. Yeoh Keng Cheong
Assistant:
Miss Toh Suat Leng
4th Vice-President:
Mr. Lim See Min
Assistant:
Mrs. Loo Choo Kheam
Hon. Secretary:
Mr. Tan Teik Lim
Assistant:
Mr. Tan Keng Huat
Hon. Treasurer:
Miss Lau Siew Lee
Assistant:
Mr. Lim Soo Min
Hon. Auditor:
Mr. Tio Seng Chin
Hon. Organist:
Miss Elsa Youngdahl
Assistant:
Mr. Amando D. Beltran
Adviser of Epworth League:
Miss E. Youngdahl
Ex-officio:
Dr. M. Dodsworth

PARIT BUNTAR UNION EPWORTH LEAGUE

Office-Bearers

1937

President
Mr. P. Rangasamy
1st Vice-President
Mr. Chin Poh Kiew
2nd Vice-President
Mr. J. Sandanasamy
Asst. Vice-President
Mas. Muthukumaru
3rd Vice-President
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Asst. Vice-President
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(Continued on page 27)

OUR AMERICAN LETTER

LOST: A WINTER! You have not by any chance seen a perfectly good American winter lying around out your way, have you? We here in America are supposed to have one, delivered to our doorstep long before Christmas; but at date of this writing, January 14, nothing has been seen of it in these parts! We are wondering whether it has been kidnapped (one of America's pastimes), or delivered to the wrong address, or whether it has gone out of business because of hard times. Santa Claus came and went, all dressed up for the beautiful pure white snowy background against which he looks at his best; but it forgot to connect with him! Eight tons of coke have I burned since lighting our fall and winter heater in our house, but no snow came to enjoy the warmth of our humble parsonage. We expect his arrival tomorrow.

BEAUTIFUL were the greetings that came from several Malayan friends, though we gave notice that our greetings in the Christmas number of The Message were the only ones we would send this year. One Anglo-Chinese friend wrote a personal letter, beginning it with "Dear Grandfather," and closing with "Your loving Nephew." We will endeavour to bear both titles worthily, having had plenty of experience with each.

Especially fragrant—if only because it came the farthest, and represents a friendship longer than others—was the greeting card of Miss Blackmore, in far off Australia, but forever in our thought as belonging to and part of Malaysia.

I thought we had heard from, and reported to you from time to time, about all the former missionaries of Malaysia now resident in the United States. But quite recently came a letter from Mary Carr Curtis, who with her husband left their helpful impress upon Taiping. She is now at Zephyrhills, Florida, and in December was busy packing Christmas boxes of the oranges, tangerines and grape fruit that grow about their house. Sounds like Taiping itself, bukan? She still does some missionary work in local churches.

Mrs. John R. (Mary J.) Denyes is living at 606 E. College Avenue, Appleton, Wisconsin. She teaches Bible seven hours a week in the public schools; preaches in a rural church; is chaperon at a student house; and teaches a class in psychology and methods. She does not say whether she gets time to eat, sleep, or carry on a correspondence overseas! She gratefully acknowledge the biographical sketches of her husband that appeared in The Message.

THERE lies before me "The Herald," published monthly by the Straits Chinese Methodist Church (Bishop Bickley Memorial). On the first page appears "A Brief Report of our Work," I have read it. I read it twice. Then I took it downstairs and read it a third time, for the benefit of my wife; for she shared with me our twenty-three years of missionary work in Singapore, and she shares with me the feelings that came over me as I read this modestly described "Brief Report."

This "Brief Report" brought tears to my eyes, and longing to my soul. Its modestly told report of achievements in a single church, for the glory of God, would make many a devoted, consecrated, hard-working, praying minister of the Conference to which I belong here in America, weep with envy—no, that is not the word to use He would weep with a passionate longing to duplicate, in his own church right here in America, the gracious, spirit-given fruitage so modestly reported in a single Straits Chinese Methodist Church in Bishop Lee's area, under Goh Hood Keng's pastorate, reinforced by consecrated laymen taking their turn also at the preaching.

Consider those figures! "43 adults, and 20 children, were baptized during the year." Many a church in America would leap for joy to bring in such a report. In our case, the number of children baptized would be twice as large as the number of adults converted. And the conversions would be much more impressive to us in this country if we would recall that these adults are, many of them, converted from a non-Christian faith to discipleship in Christ Jesus. How difficult it is to convert an American man who has grown to manhood without having made a definite stand for Christ! How much more difficult it must be for a Chinese man, reared an idolator, to make such a decision! Brother Hood Keng, we envy you and your consecrated workers!

"Many have testified to the help that the Prayer Meeting and the Bible Class have been in their Christian life." Your Chinese pastor's comment will find many an "Amen!" in America for the need of upholding the Prayer Meeting and the Bible Class in far-off Singapore: "In these days," says he, "when the Bible is a closed book to a great many people, one cannot too strongly emphasize the important part that Bible study plays in the life of a Christian."

We Americans are often asked to pray for Missions. Will not you pray for us Americans, that we, too, may "bear more fruit!"

W. T. CHERRY.

Eddystone, Pa., U.S.A. Feb. 15, 1937.

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The Editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

SUGGESTIONS TO CONTRIBUTORS

Contributions sent in for the School Mail Bag should be written carefully and legibly on foolscap size paper. Untidy or illegible material cannot be considered for publication.

In choosing your subject the thing that most interests you will be the most likely to make an interesting article. Your hobby, school activities, a trip you have taken, unusual or little known places in Malaya or elsewhere with which you yourself are acquainted—all these are good subjects.

Do not start your contribution with apologies to the editor or the readers. Leave out unnecessary or obvious details and explain or describe the unusual or specially interesting items in your article.

It is not necessary to submit your articles to your teacher although his or her suggestions might be of value to you.

Send in your best work!

THE CAVE TEMPLES OF IPOH

The Chinese Cave Temples around Ipoh are built into the caves at the foot of limestone hills.

The interior of one of these Temples is decorated with lanterns. The interior is strange, mysterious, and even wierd to one on first entering. The air is filled with smoke from innumerable joss-sticks and oil-lamps all over the place. The whole room is gloomy, for the brick walls blocking the entrance allow very little light to enter. At places there are faint rays of light let in through clefts in the roof.

The walls and roof of the cave are dark and from them water comes dripping down, and in many parts the walls themselves are wet. Stalactites are seen hanging from the roof, and sometimes they meet the stalagmites which rise from the floor, thus forming the pillars.

Magaspary Chelliah,
VII B,
Anglo-Chinese Girls' School,
Ipoh.

AN HISTORICAL BUILDING IN MALACCA

There are many historical buildings in Malacca as most of you know. I consider the Stadt House to be the most important and prominent one. People who travel from various countries to Malacca will at once notice this building for it acts as a land mark of the ancient town.

The Stadt House was constructed in 1641 by the Dutch, who deprived the Portuguese of the town. During that period this building was used as the Town Hall, Court House and Government offices.

This old edifice is planted on the slope of the St. Paul's Hill near the Christ Church. It extends from the Clock Tower to the Police Station. The lower floor of the edifice is used for stores and a lock-up while the upper section is used for offices, a Malacca Junior Library, and Senior Library as well. At the rear of the Junior Library is the office of the Resident. The building is painted red; thus it is distinctly noticeable to every one.

This red building reminds us that the Dutch architects are clever devisers of buildings, for this building has lasted for about four hundred years, and at present it is still in good condition.

The Christ Church which was also built by the Dutch and is also painted red—which I believe is the Dutch favourite colour—near the Stadt House, indicates that the Dutch are religious people, for although they were far away from their native land, yet they thought of their religion.

Lee Min Yan,
Junior Cambridge,
A.C.S., Malacca.

Dear Friends,

We had a treat a few days ago. My brother took us all to a circus that had come to our town. We had a jolly time and saw many splendid sights.

The circus was in a huge tent on an open piece of ground, beautifully decorated and brightly lighted up by big lamps. The seats were crowded but we got front seats close to the ropes, so that we had a splendid view of everything. There was also a grand band that played all the time.

The first item on the programme was trick-riding on trained horses. While the horses galloped round the ring to the music of the band, the riders did all kinds of tricks on the horses' backs. They stood on their saddle, turned summersaults in the air, or hung on to the horses' necks with their feet dragging on the ground and climbed right under the horses' stomachs.

Then there was a performing elephant. He sat on a chair, pouring tea out of a tea-pot and drinking tea from a cup which was on his trunk. It was really very wonderful.

Next came out a lion tamer who went right in to the lion-cage and did all kinds of tricks to the playing of the band.

The clown was very funny, for he made such silly jokes that all of us burst with laughter.

Everything was very wonderful and I wish all of you had seen it.

Yours sincerely,
Goh Pui Yong
Std. VII,
M.G.S., Singapore.

Dear Friends,

During the holidays I visited my uncle at Kuala Kangsar. I was spending my time seeing the sights and making friends with boys and girls of my age. In three days I had about six friends. After that I was not to be found in my uncle's house, for I was always out with my friends. When I returned home in the evenings I got a scolding from my auntie for being away all day.

One day one of my friends suggested that we should go to a place some two miles away from town and see an old Malay house. I agreed and we went there the next day. On going there we were told that the house was haunted. When my friend heard that the house was haunted he was frightened and asked me to go back. I refused, and went to the house, and he followed me. We went into the house and found nothing. We then went into the bedroom. After we had got into the bedroom, I heard a noise at the door. On turning round I saw a huge man in black clothes with his arms raised to beat me. I tried to run. I took a step—thud! I opened my eyes and found myself on the floor. It was not an adventure I had experienced. It was only a dream.

Chee Nget Kew,
Std. V,
A.C.S., Seremban.

A TRIP TO PANGKOR ISLAND

During my last holidays I diverted my mind from school lessons and was happy that my parents and my friends and I were going to Pangkor Island. We started early in the morning and reached Lumut about ten o'clock. As it was a rainy day and the tides were high, we went to a friend's house where we stayed for a night. The next morning we went to Pangkor Island by motor-boat. Reaching there, we rejoiced to see the beautiful scenery and the blue sea. The waves were dashing strongly against the beach.

We played in the water until it was dark. It was very clear. We also went to the Leper Island on the opposite side by sampan rowed by a Malay man. It was very hot when we returned from Leper Island. Everyone of us was tired and felt enlivened only after drinking some coconut milk.

We played at the seaside every morning and afternoon and had much fun. After staying there about a week we returned to Ipoh, sunburned but rested.

Shum Choy Leng,
Standard VII A,
A. C. Girls' School, Ipoh.

THE TRUE LIGHT CIRCLE

We have established in Fairfield Girls' School two useful associations, namely the True Light and Friendly Circles.

The motto of the Friendly Circle "Think of Others" is mentioned without going into details because my subject concerns the True Light Circle only.

All pupils of the school from fifth to the highest class in Fairfield, that is, the seventh, are members of this association. I am one of them and our motto is "Not to be ministered unto but to minister."

Do you know why we have given the name "Circles" to our associations? It is because we wanted to form real friendship into a circle that is without any break, where everyone has the same aim and ideals.

Our True Light Circle's weekly subscription is five cents each and with the aid of this money we are paying the fees of a number of girls whose parents cannot afford to keep them in school. So we give them another chance to stay and finish their education and they are very thankful for the opportunity of having a Friendly or True Light Circles' scholarship. But they have to work hard otherwise if they fail one year the scholarship will be taken away and given to someone else who is in need and deserves it by working hard.

We have meetings once a week where hymns are sung and the teacher who is in charge for that week gives a speech and later leads us in prayer. Difficulties or problems will be brought forward to be discussed and to seek the advice of all members.

There are president, secretary, and treasurer chosen from the highest class and the assistant officers from the lower classes. Each one has been elected by vote.

You do not know how excited everyone feels when school re-opens for a new year's work and when other members are to be elected for duty. Everyone has a right to vote for the one she thinks will give great satisfaction in the task. Some are afraid lest they might be chosen and could not give satisfaction while others are extremely eager to get the post. The one with the most votes is given the job and great applause will follow.

When finally the balloting is completed the officers will be told of their duties and how to accomplish them. The president will take charge of every meeting and the secretary has to write out the minutes and keep an account of the meeting. At the end of the year she has to write out a brief report, whereas the treasurer has to collect the subscriptions for paying the fees and keep an account of the financial matters.

This is one way of making ourselves useful while we are still in school. We all hope to be able to do much greater work than this in future!

Khoo Ah Kow,
Std. VII
Fairfield Girls' School,
Singapore.

THE BARBER'S SHOP

"Ah Ngee, you need a hair cut very badly."

"Yes, but where shall I go for one? I have just arrived from China and I do not know my way about this busy city. I used to live in a quiet village where there was only one barber and he would come round once in three months to cut my hair."

"If that's the case, I shall take you to a barber's shop. You will find it very pleasant to have your hair cut in a clean barber's shop. You will be very comfortable because there will be a cushioned seat on which you will sit while you have your hair cut, and there will be electric fans to cool you, and music will be provided, but you will have to pay forty cents for a hair cut."

"Never mind the cost. All I want is a good hair cut."

"All right. I'll take you to my regular barber. Here you are. This is his shop—a nice clean shop, isn't it?"

"What is that piece of wood painted with red, white and green stripes, Ah Whye? Why do they have it there?"

"That's the barber's sign. In olden days barbers were also physicians. Whenever a person was suffering from high blood pressure, a barber was summoned and he usually cured his patient by cutting one of his blood vessels, either a vein or an artery, and letting out some of the blood. As blood is red and bandages are white, barbers have made use of these colours to remind people of their one time occupation. The green might be used to separate the two colours. Nowadays they are not allowed to practise that part of their trade because we have fully qualified doctors, who can do it in a better and more scientific way."

Ah Ngee sat in one of the chairs fearfully not knowing what the barber was going to do to him. When the barber produced his clippers, he thought that they were some sort of magic instruments and he was prepared to meet the worst. Twenty minutes of anxiety and still nothing funny happened to him except that his hair was cut, and he looked better. The barber then brought out his razor and shaved off the bits of hair which the clippers could not reach. Another five minutes, and Ah Ngee was a new man. His mass of unruly hair was now properly combed. He said that he had enjoyed this crop and would have his hair cut at least once a month in future.

Choo Jim Teck,
Sr. A. Anglo Chinese School,
Singapore.

TERNATIONAL FRIENDSHIP LEAGUE

r Sir,

I have formed in our school a gue of International Friendship am anxious to obtain corres- dents for the girls of this school h girls in other countries. I ndered whether you could give me names of two girls aged 13 or who would like to write to English ls. I should be very grateful if can do this because I think it uld be interesting to both sides.

Thanking you.
Yours faithfully,
Mr. M. H. Smith, B.A.

r. 2, 1937
nty School for Girls,
Cranmer Road,
Mitcham, Surrey,
England.

Editor, Malaysia Message.

ar Sir,

Having seen your name on one of letter headings of the Fellowship of conciliation, I am writing to see if u could possibly do me a kindness ich I should greatly appreciate.

I am the Superintendent of a imary Dept. of a Sunday School in town of Bolton, Lancs, England, and have under my tuition a clever little l aged eleven years, who would simply e to write to a little Malayan girl the same age who can speak English.

Her childish mind is very interested the Malay Peninsula, and when I ntioned the matter to her she abso- ely jumped at the idea.

If you are not successful in securing Malayan correspondent for me, any tionality would do who could make eir letters interesting to a girl who is erested in the Peninsula.

I trust you will forgive me if I may asking too much of you, but I am ry intimate with children, and I there- re write to you as a Reverend Gentle- an, to deal with my humble letter as u think best.

I am Dear Sir,
Yours very faithfully,
ROLAND WILSON.

6, Blackburn Road,
OLTON.
bruary 12th, 1937.

(Note: We trust that some of ur Malaysia Message School Sub- cribers will accept this invitation correspond with girls in England. Ve shall be glad to reserve a column encourage such correspondence ith school pupils of other nations nd nationalities. See letter entitled Pen Friendship Corner" on CORRES- ONDENCE PAGE 13.)

(EPWORTH LEAGUE, Continued from page 23)

TAMIL EPWORTH LEAGUE, K. L.

At the beginning of this year we had a membership of 42 and now we are a little over 60—an increase of about 49%.

The weekly Devotional Meetings are regular, with an average attendance of about 50. The League Choir and individual members provide special musical items both vocal and instrumental.

We have reason to believe that the practice of sending greetings to members on their birthdays, on behalf of the whole Chapter, has been much appreciated.

At the end of each quarter those members, who have passed another milestone in their lives, join in a special Thanksgiving Service, each lighting a candle, presenting his or her thank offering and individually dedicating themselves anew for Christian Service, while the whole group sings impressive fellowship songs. We have been told that this is one of the surest means of holding the allegiance of our members to the Great Cause.

We have a few young men trained in music, both vocal and instrumental, who are of great help in Evangelical work. The open-air meetings are very successful. Such a meeting is held once a fortnight. The distribution of leaflets in English, Tamil and Telugu still continues.

Hospital visits and visits to the homes of sick members and friends continue. Flowers, books, and magazines are given as tokens of sympathy and kindness. It has been the practice to offer short prayers for the indisposed ones.

The monthly socials are popular. Almost every member volunteered to give an item either vocal, musical or the introduction of a few indoor games. These socials and the musical evenings, culminating in the Fancy Dress Social were a great success.

There are other activities such as Literary Meetings, Debates, Ghost Story Telling, and A Day with Great Men and Women. Speeches and discussion were the chief items in the Literary Meetings. Entries for the Oratorical Contest for the "Gladys MacIntyre Silver Scroll" exceeded our expectations; about twenty members took part in this item.

Mr. A. K. Isaac our member-in-charge of Dramatics is conducting a few plays which are well under way. The Grand Concert and Review held on July 18th was an unqualified success. The proceeds of this Concert have provided us with a Baby Grand piano.

E. L. Temperance Essay Contest

The results have been published of the Temperance Essay Contest recently organised by the Third Department, Penang Union Epworth League

1st prize (donated by Dr. Chen Su Lan).....Mr. K. C. Yeoh
2nd prize (donated by the Methodist Book Room).....
.....Mr. Khoo Oon Teik
Consolation prize.....
.....Mr. Tan Teik Lim

The following were the judges: Rev. M. Dodsworth, Miss Elsa Youngdahl and the President, Northern District.

The winning essay was entitled "The Abomination of Liquor."

EPWORTH LEAGUE OF THE M. E. TAMIL CHURCH, KUALA LUMPUR

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Mr. J. A. Dawson
Miss Molly Alves
Pastor:
Rev. J. S. Arthur

R. S. A.

AMERICAN EPWORTH LEAGUERS

Young people of Cambridge age who would like to correspond with members of the High School Epworth League of the Cuyahoga Falls Methodist Episcopal Church are invited to address their letters c/o Mr. and Mrs. R. C. Lockwood, 1595 H. Street, Cuyahoga Falls, Ohio, U.S.A. These Leaguers are particularly interested in the young people of Malaya.

OUR BOYS & GIRLS

D.E.E.M.

THE BURNING OF THE RICEFIELDS

Once there was a good old man who lived up on a mountain, far away in Japan. All round his little house the mountain was flat, and the ground was rich; and there were the ricefields of all the people who lived in the village at the mountain's foot. Mornings and evenings, the old man and his little grandson, who lived with him, used to look far down on the people at work in the village, and watch the blue sea which lay all round the land, so close that there was no room for fields below, only for houses. The little boy loved the ricefields, dearly, for he knew that all the good food for all the people came from them; and he often helped his grandfather to watch over them.

One day, the grandfather was standing alone, before his house, looking far down at the people, and out at the sea, when, suddenly, he saw something very strange far off where the sea and sky meet. Something like a great cloud was rising there, as if the sea were lifting itself high into the sky. The old man put his hands to his eyes and looked again, hard as his old sight could. There he turned and ran to the house. "Yone, Yone!" he cried, "bring a brand from the hearth!"

The little grandson could not imagine what his grandfather wanted with fire, but he always obeyed, so he ran quickly and brought the brand. The old man already had one, and was running for the ricefields. Yone ran after. But what was his horror to see his grandfather thrust his burning brand into the ripe dry rice, where it stood.

"Oh, Grandfather, Grandfather!" screamed the little boy, "what are you doing?"

"Quick, set fire! thrust your brand in!" said the grandfather.

Yone thought his dear grandfather had lost his mind, and he began to sob; but a little Japanese boy always obeys, so though he sobbed, he thrust his torch in, and the sharp flame ran up the dry stalks, red and yellow. In an instant, the field was ablaze, and thick black smoke began to pour up, on the mountain side. It rose like a cloud, black and fierce, and in no time the people below saw that their precious ricefields were on fire. Ah, how they ran! Men, women, and children climbed the mountain, running as fast as they could to save the rice; not one soul stayed behind.

When they came to the mountain top, and saw the beautiful rice-crop all in flames, beyond help, they cried bitterly, "Who has done this thing? How did it happen?"

"I set fire," said the old man, very solemnly; and the little grandson sobbed, "Grandfather set fire."

But when they came fiercely round the old man, with "Why? Why?" he only turned and pointed to the sea. "Look!" he said.

They all turned and looked. And there, where the blue sea had lain, so calm, a mighty wall of water, reaching from earth to sky, was rolling in. No one could scream, so terrible was the sight. The wall of water rolled in on the land, passed quite over the place where the village had been, and broke, with an awful sound, on the mountain side. One wave more, and still one more, came; and then all was water, as far as they could look, below; and the village where they had been was under the sea.

The people were all safe. And when they saw what the old man had done, they honoured him above all men for the quick wit which had saved them all from the tidal wave.

BY SARA CONE BRYANT,
from How to Tell Stories to Children.

PRONOUNS

The Lord said,
"Say, 'We,' "
But I shook my head,
Hid my hands tight behind my back and said,
Stubbornly,
"I."

The Lord said,
"Say, 'We,' "
But I looked upon them, grimy and all awry.
Myself in all those twisted shapes? Ah no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We,' "
And I,
At last,
Richer by a hoard
Of years,
And tears,
Looked in their eyes and found the heavy word
That bent my neck and bowed my head:
Like a shamed school-boy then I mumbled low,
"We,
Lord."

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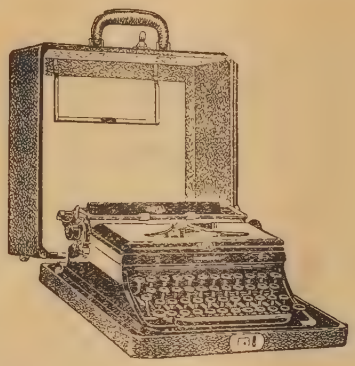

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Isn't it funny how a man always dits himself for his successes and mes his failures on others.

Suffers for Her Belief

Mary: "She is a woman who has ffered a great deal for her belief."

Grace: "What is her belief?"

Mary: "That she can wear a No. shoe on a No. 6 foot."

Gentle Reminder

A meek little man was walking home om the funeral of his masterful wife. ddenly a roofing tile fell and struck n on the head.

"Gosh," he said, "Sarah's got to aven already!"

Valuable

A robust woman lost her thumb in trolley accident.

"But why," asked the company's torney, "do you think that your thumb as worth $20,000?"

"Because," she replied, "it was the umb I kept my husband under."

In a Strange Land

Student—"Excuse me, teacher, I as lost in thought."

Teacher—"Yes, it's always easy to t lost when one is a stranger."

At a small country school the holars were having a lesson on animals. he teacher had asked a number of uestions which were easily answered. t length she said:

"Why does a dog hang out his tongue hile running?"

A lad who had not answered before eld up his hand.

"Yes, Tommy, what is it?" she nquired.

"To balance its tail," was the reply.

Unchanged Though De-lettered

He: "You're good at conundrums; y this one."

She: "Sure; go ahead."

He: "Take away my first letter, ake away my second letter, take away ll my letters, and I am still the same. What am I?"

She: "That's easy. You're the ostman."

—*New Zealand Methodist Times.*

Truthfulness—of sorts

"Here," lamented Mrs. J—, is another invitation from Mrs. Boreleigh, asking us to one of her dull parties. I wish we didn't have to go.

"Oh, tell her we have a previous engagement," said her husband.

"No," Mrs. J—virtuously. "That would be a lie. Edith, dear, write Mrs. Boreleigh that we accept with much pleasure."

The most wasted of all days is that on which one has not laughed—*Chamfort.*

The end of all education is to make men see things that are big, as big, and things that are small, as small—*Lessing.*

An evil custom may be apparently ineradicable but once set up, in glaring contradiction with it, one incompatible ideal and let it work and the end of that evil custom is certain—*Duke of Argyll.*

"A great man?" said Nietzsche. "I see merely the play-actor of his own ideal."

Excessive anger against human stupidity is itself one of the most provoking of all forms of stupidity.

Reading maketh a full man, conference a ready man and writing an exact man—*Bacon.*

He who despises mankind will never get the best out of either others or himself—*Tocqueville.*

In order to love mankind, we must not expect too much from them—*Helvetius.*

Great truths come from the heart.

The glory of life consists not in doing the tasks we like but in learning to like the tasks we have to do.

Of Abraham Lincoln, Wendell Phillips once said: "He did what he did and he said what he said, because he was what he was."

Some seeds grow to be plants but never bear flowers; some plants grow to flower but never bear fruitage—*Confucius.*

Perplexity is generally a choice of blessings—*A. Abbott.*

The superior man does not set his mind either for anything or against anything; what is right, he will follow—*Confucius.*

Do not do to others what you would not want them to do to yourself—*Confucius.*

SIR JOSIAH STAMP economist of world-wide reputation has been elected president of the British Association for the Advancement of Science. This is the first time that Methodism has supplied a president for this scientific association of Britain. He is not only honoured through connectional Methodism, but, in his own church at Beckenham, he is *persona grata* to all, both young and old alike.

MRS. CHEN SU LAN, wife of Dr. Chen Su Lan of Singapore, sailed for England on the s.s. "Erria" Wednesday, March 31. She was accompanied by Dr. (Miss) Soo Kim Lan, Medical Officer, of the Chinese Maternity Hospital, Kuala Lumpur.

MR. H. E. BUNN celebrated his 73rd birthday, Monday, March 29. He has recently resigned from the editorship of "The Student" which position he has held since the magazine was started three years ago. Mr. Bunn makes his home with Mr. and Mrs. H. Capel, 119 Keng Lee Road, Singapore.

Do Unto Others

There has been much ado in the last years about the "inhumanity" of Mussolini's campaign in Ethiopia and the frightful bombardment of Madrid. In Africa, Red Cross hospitals were bombed, poison gas was used against the natives, unarmed cities were the targets of bombing planes, flame throwers were used to scorch and blister human bodies while the movie camera recorded the horrible details.

What is being conveniently forgotten is that all nations are preparing for exactly the same kind of warfare. Various rules have been agreed upon for the "humanization" of warfare, the use of poison gas has been barred, unarmed cities are not to be bombarded, etc. But the value of these is hardly more than the paper they are recorded on.

This is conceded by military and naval men in their franker moments. Thus, for example, the naval correspondent of the Sunday "Observer" explained recently: "By a nation fighting for its existence these rules are no more likely to be observed than were the pre-war regulations which forbade the bombardment of open towns, the discharge of projectiles and explosives from balloons ....., and the use of projectiles the only object of which is the diffusion of asphyxiating or deleterious gases."

Swiss Church Bells

Members of the Zurich Synod in Switzerland were recently roused by the wild ringing of the church bells throughout the city of Zurich. What had happened? Were these alarm bells or bells of joy? Nobody seemed to know at first, not even many of the clergy. After a time the occasion for the bells became known. Switzerland had announced a huge new loan for rearmament purposes and this loan had been oversubscribed. High authorities of the church had ordered the ringing of the bells.

Many Swiss church people have not yet forgotten that the church authorities turned down a resolution expressing sympathy for Ethiopia when Mussolini's African war was on. The reason given was that "the church must not interfere with politics." (*Nofrontier News Service*).

Many of us spend half our time wishing for things which we could have if we didn't spend half our time just wishing.

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